The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.
"The Church of the Living God, the Pillar and Ground of the Truth."
VOLUME XX. NO. 17.—WHOLE NUMBER 1005.
PUBLISHED FOR THE PROPRIETOR,
NEW-YORK, SATURDAY, JUNE 22, 1850.
AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION, except Saturd y, P. M., at 8 " " 6 "
" " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 8 A. M. and 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 6 " 8
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
Except Saints' Days, then Morning Prayer and Lecture at 11, A. M.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for June.

16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

JULY.

7. Sixth Sunday after TRINITY.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. St. James the Apostle.
28. Ninth Sunday after Trinity.

Poetry.

For the Churchman.

Laud and Sumner.

"This I will say with St. Gregory Nazianzen (whose success at Constantinople, was not much unlike mine here, save that his life was not sought): '*I never labored for peace to the wrong and detriment of Christian verity,' nor I hope ever shall.*"—Laud's Speech at his trial.—CARDWELL.

Spirit of Laud, if in the realms of peace
Earth stands revealed tho' earthly sorrows cease,
What are thy thoughts whilst gazing on the towers
Where passed in conflict stern thy mortal hours?
Infirm, unwise, who yield the truth to gain
Respite from strife, or e'en relief from pain;
And better far, like thee unbent to die
Than crouch to power or varnish o'er a lie.
Sweet halcyon ages of repose await
The Church above, but war her present state:
And who with olive wreaths would bind their brow
By bartering truth, will find truth pierce them now.
Shall every crude device that falsehood weaves,
That folly dreams of, or self-will believes,
In at the windows clamb'ring like a thief,
Spread thro' the mourning Church dismay and grief,
And meek Archbishops courteously request
Each thought indignant in the mind to rest,
Lest the disturbers of Christ's flock should find
That they who sow the tempest, reap the wind?
Rise from the dust each heretic of old,
Enter in peace—in peace destroy the fold,—
Sabellian, Arian, Adamite arise!
The war-worn Church will now accept your lies;
Yet marshall ere you come, your unclean bands,
For Philpotts still like Athanasius stands,
Nor stands alone—but many a spirit pure
Is nerved full well to do and to endure.
A fiend for ages hath dwelt nigh the heart
Of the sad Church—she bids it now—Depart!
And it shall leave her, though it leave her rent,
By warfare wounded, and in sorrow bent.
With twofold power re-rising shall she speak
In words not dubious, comfort to the meek.

Waddington J. H. H.

Selected Matter.

(Abridged from "The Church Magazine.")

Memoir

OF THE RIGHT REV. FATHER IN GOD, HENRY PHILPOTTS, D. D., LORD BISHOP OF EXETER.

The subject of this memoir was born in the year of our Lord Christ 1777; and having passed the usual introductory course of education at the College School, Gloucester, he was elected, at the very early age of thirteen years and a half, to a scholarship of Corpus Christi College, Oxford. Though considerably the youngest of five candidates who offered themselves on this occasion, he was the successful competitor, and thus gave signs of his having commenced his career towards that lofty eminence to which he was afterwards destined to rise.

In June, 1795, then only eighteen years of age, Mr. Philpotts took his degree of Bachelor of Arts; and obtained the Chancellor's prize for an Essay "On the Influence of Religious Principle." Within a few weeks afterwards he was elected a Fellow of Magdalen College and some time subsequently wrote a Latin panegyric on the celebrated oriental scholar, Sir William Jones, and received the prize offered by an Asiatic Society for that purpose. Having taken his degree of Master of Arts in due course, Mr. Philpotts, in 1804, married a niece of Lady Eldon, and thus resigned his fellowship. Not anxious however to leave the University, he accepted an offer, from Dr. Jackson, Dean of Christ's Church, of a recommendation to the Duke of Portland, who was then Chancellor of the University, for the vacant Headship of Hertford College. The Chancellor acceded to the solicitation of Dr. Jackson; but on more fully considering all matters connected with the honorable station, Mr. Philpotts thought it right to relinquish it. The foundations soon afterwards became extinct, and the endowment attached to it reverted to the founder's legal heir. The fame of Mr. Philpotts having become known to that worthy patron of talent and learning, the late Dr. Barrington, Bishop of Durham, he became one of his Lordship's Chaplains in 1806. He continued to hold this honor, in the enjoyment of the friendship and confidence of that nobleminded Prelate until his death, twenty years afterwards. It was in 1806 that Mr. Philpotts first distinguished himself as a theological controvertist, by publishing a defence of an Episcopal charge delivered by Dr. Barrington, whose remarks had been unceremoniously attacked by Dr. Lingard, the popish historian.—Three years afterwards he was made a Prebendary of Durham Cathedral, and with that dignity held the cure of one of the largest parishes in the city of Durham for about ten years, when his discerning and kind patron preferred him to the rich rectory of Stanhope, which then became vacant. The Bishop however required him to build a large rectory house; and this, with the decreased value of tithes consequent on a great reduction in the price of lead, very considerably diminished the value of the living.

In 1821, Mr. Philpotts took his degree of Doctor in Divinity, and in 1825 he entered upon a controversy with Mr. Charles Butler, the author of *The Book of the Roman Catholic Church*, a work of great plausibility and of considerable talent. Dr. Philpotts published his answer in an octavo volume, entitled *Letters to Charles Butler, Esq., on the Theological parts of his Book of the Roman Catholic Church, with Remarks on certain Works of Dr. Milner and Dr. Lingard, and on some parts of the Evidence of Dr. Doyle before the Committee of the Houses of Parliament*. In this very valuable work the author handled with great power and just reprehension the errors and misrepresentations of the popish triumvirate, but nevertheless in such a manner as to gain for himself the respect of at least one of them, as evidenced by Mr. Butler's seeking and obtaining an introduction to him, and afterwards cultivating his acquaintance. In the ensuing year, Dr. Philpotts, followed up the controversy by the publication of *A Supplemental Letter to Charles Butler, Esq., on some parts of the Evidence given by the Irish Roman Catholic Bishops, particularly by Dr. Doyle, before the Committee of the two Houses of Parliament, in the session of* 1825; *and also on certain passages in Dr. Doyle's Essay on the Catholic Claims.* Of this sound, argumentative, and masterly production, the late Earl of Liverpool spoke in the highest terms. The fraudulent artifices of the popish *pretended* bishops to deceive the too ignorant and careless Protestants were therein ably and unanswerably exposed

In the year 1827, when the question of popish emancipation, as it was called, occupied so much of public attention, Dr. Philpotts, consistently with his constantly-declared judgment of the necessity of efficacious securities from the papists, issued his *Letter to Mr. Canning*, in which were shown the utter worthlessness of those which he proposed in the bill of 1825. This powerful letter caused very great sensation at the time, and quickly passed through several editions. We peruse it with great pleasure and profit sometimes after the suicidal bill had unfortunately passed. It is said that Lord Lyndhurst, while Master of the Rolls, adopted its statements in one of the ablest speeches he ever delivered in the House of Commons; and that Mr. Canning was so much excited, as to launch forth in an uncommon strain of personal abuse against his antagonist.

When the Duke of Wellington prepared the ruinous measure which, unhappily for the country, passed into a law in 1830, it was extensively thought that Dr. Philpotts approved of the securities proposed and adopted; and he was consequently but most unjustly reproached for his supposed inconsistency, in having so powerfully opposed the scheme of Mr. Canning, and yet approved of the equally inefficient scheme of the Duke of Wellington, if he had not actually assisted in concocting it. The good Doctor patiently bore the load of unmerited obloquy thus heaped upon him, without publishing anything in his defence, contenting himself with simply stating to his friends, that, having consulted Lord Sidmouth and Lord Colchester, he considered it his duty not to make public the nature of the communication which had passed on his being consulted by the Duke, as he was bound to consider it strictly confidential.

In the following year, the Duke of Wellington offered to recommend him for the next vacant Bishopric, but Dr. Philpotts, it is said, declined to accept the offer, unless he were allowed to retain the Rectory of Stanhope *in commendam*, as several of his predecessors had done. He thought it his duty, as the father of a large family, to refuse to accept of so high and expensive a station, unless he were thus enabled to meet the necessarily additional expenditure. The Duke of Wellington saw the justice of this proposition, and having obtained his Majesty's assent, the matter was finally settled. Before, however, all the documents for granting the *commendam* had passed through the office of the Home Secretary, a change of government took place, and the new administration refused to grant the *commendam*; and thus for the first time refused to carry into effect an arrangement made on the faith of the royal word, officially and regularly made known to the party most interested. Such conduct was worthy of that vindictive and mean spirit peculiar to Whiggery, especially when, as it now is, under the dominance of insatiable popery.

In 1831, the Bishop of Exeter took his seat in the House of Lords, and when Lord Grey delivered his revolutionary and infidel warning to the Bishops, "to set their House in order," his Lordship rebuked him in proper terms. On a motion of the Earl of Wicklow, in March, 1832—"that inasmuch as, by the plan of our national education in Ireland, the Bible is practically excluded from schools formed under the sanction of his Majesty's government, this House cannot view that plan with approbation," the Bishop addressed the House in an emphatic speech, of which the following is an extract:—"I am not prepared to say that it is the duty of the State to insist on all persons learning in the Bible; but this I say, that it is the duty of the State not to aid in any form of education which excludes the Bible;—this I say, that all persons should have free access to the Scriptures. We should recollect that the preservation of a free access to the Scriptures is a duty imposed upon us by the law of God; and that every Clergyman assumes it as his bounden duty that he is to take care that the people committed to his charge enjoy that privilege in its fullest degree; further, too, a Protestant legislature is bound to see that neither directly nor indirectly does it make itself a party to any measures adverse to Protestant principles."

This debate was of great importance to the fair fame of the Bishop, if not also to his own private comfort. Lord Radnor, who is ever ready in his ignorance and bad taste, and no better temper, to attack the Church or the Clergy, taunted his Lordship with something like a want of principle in his conduct on popish emancipation. A proper opportunity was thus afforded him of setting himself right with the country on that point; he therefore declared that he had opposed the Duke of Wellington's measure because it did not include such securities as he had always deemed requisite for the protection of the Church, and called upon the Duke to confirm or contradict him as truth might require. The Duke immediately responded to the call in the following frank and characteristic words:—"I have often been astonished at the injustice which has been done the Right Reverend Prelate, in respect to his conduct upon the occasion to which the noble Earl (Radnor) has alluded, and at the length of time which this injustice has lasted.—The circumstances connected with the case could not be known to any one but myself, and the Right Rev. Prelate. He could not have repeated to his own disadvantage what passed between us; and, I must say, that I have never said one word upon the subject to any man." Nothing could be more satisfactory than this; and the Bishop's character was at once relieved from a load of obloquy, under which it never ought to have laboured. Against the Reform Bill his Lordship also spoke in the same session, urging as a reason, with wisdom and foresight which time and experience have proved to have been but too well-founded, that it was dangerous to the Church in Ireland. In the following year he also strongly opposed the Irish Church Temporalities Bill, which sacrilegiously robbed the Church of Christ in Ireland of a large portion of its revenues, and profanely cut off from it ten of its Bishops. We cannot but express our fears that the Church at large will be made to suffer severely for having been permitted the commission of so outrageous a piece of wickedness.—Temporalities or no temporalities, the consecration of Bishops to succeed those who depart is a *spiritual* act, and the remedy lay in appointing and consecrating successors in the ten Bishoprics virtually destroyed by the civil power, which had no right thus to intrude into affairs beyond its jurisdiction. Endowments, revenues, salaries, fine houses, fine carriages, and such other *temporal* things, how acceptable soever they may be, are not *essential* to the episcopal office, as witness the worthy Bishops of the Church in Scotland. But we cannot here pursue the subject.

At the time of passing the Poor Law Bill, the Bishop of Exeter expressed himself very strongly against the bastardy clauses and some other parts of that measure, in opposition to the well known views of the Duke of Wellington. The new workhouse scheme his Lordship described as something like the *Inferno* of Dante, on whose gate is the inscription—"Who enters here leaves hope behind." But it is by no means true, as has been erroneously stated, that his Lordship declared that he would not obey that law if passed. Something of the kind was, we believe, stated in the speech of another member of the House of Lords, and by some unaccountable mistake ascribed to the Bishop of Exeter, who certainly did not deliver any such sentiments.

In 1833 the Bishop published his primary Charge; and 1836 his triennial Charge in which his Lordship described the Ministerial measure containing the notorious "appropriation clause," as "a bill for seizing on the revenues of the Protestant Church in Ireland, and applying them to some undefined purpose of teaching morality without religion, and religion without a creed."

To the measure for the Registration of Births, and to the new Marriage Act, the Bishop steadily opposed himself. Of the latter, his Lordship thus speaks in his triennial Charge:—"All may now marry with equal validity, and with equal favor in the eye of the law; whether they solemnize their marriage in the House of God, or in the office of the clerk of the guardians of the poor; whether they call God to witness their plighted faith, or own no higher sanction than the presence of one of the lowest functionaries of the state. Matrimony itself is degraded so far as the act of a mortal legislature can degrade it from a holy ordinance of God, to a simple contract between human beings, beginning and ending with their own bare agreement; no recognition of the sacredness much less of the indissolubility of the contract; no blessing sought, no vows of mutual fidelity given and received, nothing in short which can hallow or honor or endear that union which is declared by an Apostle to be a type and figure of Christ's own blessed union with his spouse the Church.

The Ecclesiastical Commission and the "Act for carrying into effect the Reports of the Ecclesiastical Commissioners, so far as they relate to Episcopal Dioceses, revenues, and patronage," have invariably met with the opposition of the Bishop of Exeter as dangerous to the independence and welfare of the Church of Christ in this country. Of what is called the Church Discipline Bill, which is an offshoot of the Ecclesiastical Commission, his lordship has strongly expressed his disapprobation.

Of his lordship's able opposition to the Government scheme of education and defence of Scriptural instruction, we need not speak. The only interruption to the harmony of his lordship's course up to 1839, was the inconsistent and eccentric conduct of the Rev. Mr Head, Rector of Faniton, who, at the preceding visitation, ex pressed regret with tears for his previous strange conduct, and, was kindly favored with the Bishop's forgiveness. And yet he repeated his strange conduct, and carried matters even further than before.

Of the Bishop of Exeter's conduct in his Diocese, it becomes us not to speak, except to add that from all we have heard from several of his Clergy, whom we have the happiness to know, no Bishop more highly deserves, and no Bishop more amply enjoys, the veneration and esteem of his faithful and zealous Clergy and pious laity of his important Diocese. And sincerely do we pray, that in mercy to that branch of his Holy Church existing in these realms, the Lord may in, health and vigor of mind and body, long spare so faithful, active, and zealous a Chief Shepherd of his flock, and raise up many like him to follow in his steps, a blessing to the Church and thus to the world.—*In the Toronto "Chhrch."*

From Dr. Pusey's Treatise on the Royal Supremacy.

The Church holds that original sin is remitted to all infants by the application of the Blood and Merits of our Saviour Christ, in and by the Sacrament of Baptism. The Privy Council decides that the contradictory of this, that original sin is not remitted at all, unless it have been remitted previously to Baptism, is equally tenable in the English Church. They imply more, that the English Church purposely constructed her Articles so, as to admit equally and impartially, both opinions, that original sin is so remitted, and that it is in itself a hindrance to the worthy reception of the Sacrament, wherein the Church teaches it, is remitted.

This, as has been pointed out,* is the very principle of unbelief. To maintain two contradictory statements to be equally tenable, is to deny the importance or the truth of either. To admit the lawfulness of holding an exposition of an Article of the Creed, contradictory of the essential meaning of that Article, is, in truth and fact, to abandon that Article. Indifference is the deadliest and most incurable form of unbelief. Other wrong principles confuse one article of the faith, indifference denies that there is any faith. They who hold the lowest type of doctrine as to Baptism, believe some truth; this judgment sweeps away all alike, pure or mixed, perfect or partial truth. All who have been feeling their way back to the fallen truth, all who hold that faith dearer than life, are swept back by one wave into the barren sea of doubt and uncertainty. Uncertainty would henceforth, if the decision of the Privy Council hold, be the only certainty. The Privy Council did not see the meaning of their own statements, when they decided only that the conditional interpretation was inadmissable. Had they followed out their own principle, they ought to have maintained that it is *the* principle of the Church of England. The hypothetical scheme is more exclusive than the truth of the Church. The full truth enfolds within its orb, all partial truth. Each partial truth (if it be not inadequate, not mingled with heresy) acknowledges a portion of the full truth, and so far does homage to it. The hypothetical theory shuts out all alike. It is an oppressive, noxious vapour, extinguishing every ray of light and warmth alike.

Those who have unduly limited the word "Regeneration," and perplexed themselves by their own use of it, mostly believe that original sin is, through the tender mercy of Christ, remitted to all baptized infants through the grace of holy Baptism; or they believe generally, that the grace of the Sacrament is given alike to all infants; or they take the words, "wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven," in their plain literal sense, without defining further to themselves; or they believe that grace is given to the infant, although not *actual* grace, i. e. grace which may issue in the complete conversion of the soul to God, in St. Augustine's words, "conversio in corde sequetur;" or they believe that grace is given, but not, "that grace which never dies;" which grace *they* call "regeneration," and the *Church* "the grace of perseverance." In which they incur, indeed, great risk to the soundness of their own faith, by changing the meaning, which the Church, on authority of Holy Scripture, ever gave to the doctrinal term, "regeneration" Yet it may be, that, in their real meaning, they differ not very widely from the Church, although giving an unauthorized name to a gift acknowledged by the Church also. For the Church too, believes that "the grace of perseverance" is a superadded gift, bestowed not on infants, but on ripening or ripened piety.

All these because they hold certain dogmatic truths, are equally set aside by the judgment of the Privy Council. To all alike, it says, "the Baptismal services are constructed on a judgment of *charity*;" they "convey assertions which *may be* true in any case, and which we are permitted *in charity* to hope, may be true in the particular cases in which we [you] are directed to apply them," but "they *must not* be taken as of course to bear an absolute and unconditional sense; the services abound with expressions which must be construed in a charitable and qualified sense." Strange perversion indeed, of the word "charitable," through which, out "of charity" to parents, infants, the whole Church, we are to believe nothing certainly as to our baptized infants, and are only "charitable to hope" what our Church bids us "not to doubt," the good-will of our heavenly Father, and that He favorably alloweth this charitable work of ours.' To turn "faith" into "doubt" is "charity." However, this "judgment of charity" cuts at the root, not of this or that belief, but of all.

But while this judgment denies that there is any certainty that any particular infant derives *any* benefit from the Sacrament of Baptism, it raises no doubt what *the* benefits of that Sacrament are, when "rightly received."

There is a vague impression that all the heresies contained in Mr. Gorham's work, are justified by the judgment, both that which, in a very modified form, is there stated, and those which (as his Diocesan has pointed out*) are contained in the Answers which Mr. Gorham published, and so brought before the notice of the Church, and which are passed over. This, however, in the judgment of eminent lawyers, is not so. The Privy Council have pronounced that "the doctrine held by Mr. Gorham, is not contrary nor repugnant to the declared doctrine of the Church of England," without making themselves responsible for the greater part of the heresy which he holds. They have carefully made themselves responsible, not for the book itself upon which they passed judgment, and which they professed to find difficult to understand, but for the doctrine which they themselves give as Mr. Gorham's. This very much narrows the field of heresy. As stated in the judgment, it seems to me to come to this: that the grace of Baptism is never bestowed unconditionally; [*i. e.* neither to adults nor infants universally.] That in infants, this condition is "God's grace and favor;" and this, I suppose, must be interpreted by the half of Mr. Gorham's statement which immediately bears upon it, viz., that infants being born in original sin, are unworthy recipients of baptism, but for an act of prævenient grace, which he holds to be given to some and denied to others.

In order to square this theory with the formularies of the Church, the Judicial Committee have tried, in an elaborate pleading, to establish that the formularies of the Church are intended to be taken in an uncertain sense. Her statements are dogmatic and precise; she gives no hint that they may be qualified. But the Court ruled that she meant her services to be used in a conditional sense, i. e. to be used *absolutely*, and understood *conditionally*, to declare a truth of *all*, meaning that it should be understood only of some; to declare as *certain*, what she thought to be *uncertain*, that each infant brought to Holy Baptism, received the benefit of the Sacrament of Christ, to which "it is most agreeable to the Institution of Christ" that it should be brought.

The doctrine, then, denied by the Privy Council, is not the Church's doctrine of the grace of Baptism in itself. The Privy Council did not even consider the subject of the grace of Baptism. It recites as Mr. Gorham's statement, "that he explicitly and expressly denied that he either held, or persisted in holding, that infants are not made in Baptism, members of Christ and the children of God." "It alludes to the fact of "the Church having been harassed by a great variety of opinions as to Baptism," but is silent as to their nature. The point upon which the whole judgment turns, is, whether the gifts bestowed by God in Holy Baptism, are given to *all* infants? The question raised, has not been as to the *gift*, but as to the receiver. The judgment would leave all the Church's formularies untouched, only with that dreadful "if,"—blighting and withering to parents' hearts and Christian hope. It admits all the doctrinal teaching of our ancient Baptismal office, only with that "if," "*if* they had God's grace and favor" before, which, in this scheme, none knows of. It admits, it presupposes that all which that office says, is true, "if" it be true as to the particular infant, it remains admitted, that in Baptism, "our Lord Jesus Christ grants to children the thing which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and made lively members of the same;" only whether it be so as to "*this present* infant," none knoweth. It remains admitted, that "of His infinite mercies, God mercifully looks upon "children," washes and sanctifies them with the Holy Ghost, delivers them from His wrath, and receives them into the ark of Christ's Church; only His infinite mercies are to be bounded, and whether they extend to "*this* infant," none can tell. It is still to be true, that *some* "infants coming to His Holy Baptism, receive remission of their sins by spiritual regeneration;" only to some, original sin in which the child is born, under which it lies, of which it is unconscious, is to be an obstacle to its own remission. It is not contradicted that the "water is sanctified to the mystical washing away of sin," and that some, "baptized therein, receive the fulness of His grace;" that "the Holy Spirit is in Baptism given to infants, that they may be born again and made heirs of everlasting salvation;" that "our Saviour Christ," who "commanded children to be brought unto Him, and blamed those who would have kept them from Him, favorably receives" infants now, and "embraces them with the arms of His mercy." But that upon which the Church insists in every case, not only the general promise of Christ to infants brought to Him, but His mercy to "*this* infant," "*this* child," "*this present* infant," is to be matter of uncertainty. In vain does the Church, in every exhortation, doctrinal declaration, prayer, thanksgiving, speak of Christ's mercies, not to "children in general" but to "*this* infant." The Court rules that it need not mean what it *does* say," "*this* infant;" and that it may mean what it does *not* say, "infants or children" in general. If it may so mean, then it would follow, of course, that no one knows what the real meaning in each case is; only that such strong dogmatic declarations would be worse than unmeaning. I say, it would be worse than unmeaning, if when the Church says, "seeing this child *is* regenerate, and grafted into the body of Christ's Church," she meant that "it may be so, or may not."

However, this doctrinal teaching of the Church is admitted to be true. It is to be true, that "infants are regenerated with God's Holy Spirit, received for His own children by adoption, and incorporated into His Holy Church." It is to be true that children "are made members of Christ, children of God, and inheritors of the kingdom of Heaven;" only each particular child who is taught by the Church to say, "I *was* made," is taught by the Privy Council expounding the Catechism, that it is doubtful, not whether it is living up to that which God made it, but whether God ever *made* it so, or no.

The doctrine of the Church, as to Baptism, is to remain true. One thing in the Baptismal service is not to be true. They are our Lord's own words: "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." For the gifts of Baptism are supposed to be given, or not given, according as a child has, beforehand, had an act of prævenient grace, is *already* in God's grace and favor." Every where in every declaration of Holy Scripture, in the faith of the Creeds, in the devotion of our offices, in reciting the promises of our Lord, we are to be met by this parching, withering, mental reservation, this "if;" we may take nothing freely, nothing filially; we are not to take the Word of God with the simple confidence with which we take the words of man. Every where this "if" is to come between us and our hopes for our children, to rob us of our childlike dependence on our Saviour, that, what He has promised, He will most surely keep and perform." Nothing is to be taken as it stands. Exceeding precious promises are made to us, no restraint placed overtly on His bounties or "the bowers of His compassions." But underneath all, is to lie this "if," turning the healing fruit of the Tree of Life, into apples of Sodom, fair and beautiful to the eye, like the fruit of Paradise, but within, emptiness, dust, and ashes. We ask for bread, and on this scheme none is to know whether his Father will give him bread or a stone, nay, rather a scorpion; since (as was pointed out to the judges*) the only alternative of "worthy reception," is unworthy; and the consequence of "unworthy reception is, according to the teaching of the Church of England," to purchase to themselves damnation (Pp 177—187.)

---

*Bishop of Exeter's letter, p. 85.

*Letter, p. 48, sqy.

*Mr. Badeley's Speech, p. 43, 44, 200.

Communications.

For the Churchman.

Mr. Editor:—Your correspondent—"A Daughter of the Church"—but little thought when she sent her "humble suggestions" to the benevolent sisters in your city, through your paper, to have been drawn into any further correspondence; but she could not consistently, or with a quiet conscience, avoid noticing the remarks made upon that first communication;—nor again—now, the partial misunderstanding of her last. She would not for a moment have any one to think that her heart could entertain so cold a thought, that *any* effort to relieve suffering "*ought not to succeed.*" Far, very far is it from her wish or her thoughts; for we surely cannot but rejoice in the overflowings of our Father's bounties, which sometimes pass the bounds of His established fountain—the Church—and irrigate the surrounding soil, from which springs many a lovely flower. Nevertheless the *promise* does not go beyond this enclosure; and *we* are commanded to keep within it, nor can I see how we can go out of it without being guilty of that fearful, deadly sin of schism. If there is any meaning in this word, if there *is* such a sin as schism, where shall we look for it?

St. Paul in his epistle to the Ephesians (iv.) calls himself "the *prisoner* of the Lord," as if he could not move beyond certain limits, and bids them endeavor "to keep the unity of the Spirit in the bond of peace," telling them that "there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." And that *in* this *one* body there are diversity of "gifts" for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children tossed to and fro and carried about with every wind and doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." And our Blessed Lord in that most beautiful and touching prayer recorded by His beloved disciple St. John, so earnestly prays for His redeemed ones—"That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that they may believe that thou has sent me. And the glory which thou hast given me, I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be perfect in one; that the world may know that thou hast loved me."—(St. John xvii. 21-23.) This unity then was not required that He might be glorified in His Church alone, but that the world also, might believe and know that He was sent of the Father, for in this unity is the most perfect manifestation of Himself to the world; hence the untiring efforts of the Adversary to blind us to the enormity of the sin in breaking this unity. The *real* motto upon his banner is "A house divided against itself cannot stand;" but this with his accustomed subtlety and artifice he has contrived to cover with the name of CHARITY, and many are deceived; many, very many are fighting under this banner, as they think, *for* the Lord Jesus Christ; but HE is not the God of confusion; His army must keep the *unity* and maintain the order which He has commanded. Those who obey the voice of private judgment or of self-will, or indeed any voice but the *one* voice of GOD ALMIGHTY, must of necessity cut themselves off from His army, and unite themselves to another.

I did not in the least wish to intimate that "the House of Industry" "*ought not to succeed.*" "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is *worse than an infidel*," (1 Tim. v. 8.)—But I *did say*, that every baptized member of the Church is bound to live and act *in* the Church. That the Church *has not* these Institutions is the very point at issue. Will She ever have them if Her children leave Her to unite themselves to Institutions out of Her? When shall it *begin* to be otherwise?

But you say "*the Church has not prescribed any rule on this subject.*" Is this so? Has She not appointed "Collects," "Epistles," and "Gospels," for each Lord's day and on the other Holy days? And are not these a *part* of the Communion service? and is that service complete without the "Offertory?" I know the rubrics of the Book of Common Prayer used by the Church in these United States, differs somewhat from the rubrics in the Church of England Prayer Book, as our rubrics require the "Offertory" only to be used when the "Holy Communion" is administered. But can this prevent our following the directions of St. Paul to the church at Corinth? "Now concerning the collection for the saints, as I have given order to the churches at Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem," (1 Cor. xvi. 13.) Is not this written also for us? And has not the Church made provision for *us* to obey this "*order*." Has She not "approved" men—divinely commissioned—appointed to receive this "collection."

Then with regard to the "*active exertions and wise counsels*" "which come most properly, if not exclusively within the province of the gentler sex." Where could we hope to find these *very necessary requisites*, if not in those to whom the "seven-fold gifts of the Holy Spirit" are given, by "*the laying on of hands*?" Where *now* do we see the difference between the daughters of the Church who *have* received these "gifts," and those who have not? Must we think that the spirit of those holy women of the earliest Church has left us? Are there none now who would be "last at the cross, first at the sepulchre?" and whose highest ambition is to pay HIM honor, who has so honored us in removing the reproach which the *first* woman brought upon us;—first in the person of His blessed mother, and afterwards in signal favors shown to other women, to whom He imparted grace to continue with Him—when all others forsook Him and fled. Surely there are "Marys" and "Marthas" and Phœbes" and "Priscillas" and "Lydias," now, who would gladly devote themselves to their Blessed Lord.

Again you say, "If the Church in this city were to undertake the establishment of a Home or House, where these objects could be attained, and the religious instruction and the spiritual benefits of the inmates and beneficiaries cared for at the same time, of course it would be the duty of Churchmen to support it in preference; though even then their charity need not be limited to it exclusively. It would be harsh to say that none should be aided, unless they were of our household of faith." It would indeed be "*harsh*," for the command is to "do good unto all men; and especially unto them that are of the household of faith," (Gal. vi. 10.) And I think I did not omit to say that should we perform our bounden duty in this matter,—"The Church would have enough and to *spare* for those who are NOT of the household of faith." Thus providing a way by which not only the temporal wants of the needy should be relieved, but that such as "*are guided by an erroneous conscience*" may be taught the truth; and so carry out the design which our most blessed and holy Lord undoubtedly had, in ordaining that "the poor always ye have with you." That by thus relieving their bodily wants we might draw them into the Church, where they would have the "gospel preached to them" and the life-giving sacraments administered—providing for them an enduring House—an everlasting life. Surely *this* would be a purely "*Christian object*" And then when all these necessary *requirements* are met, would come in, from the many calls which private opportunities of charity would give us, the beautiful practice of *self-denial*, which knows no bounds, even to the "laying down of our *lives* for the brethren." Surely it can be no argument that because "the Church *has not* occupied the ground," that she *should* not.

It is true "we *are* members of the State as well as of the Church." But which has the preeminence? And *how* could this requirement of the Church conflict with our duties to the State? The State *exacts* her requirements, and our blessed Lord would work a miracle for us (St. Matt. xxii. 27.) rather than have us neglect to pay them.

But "prejudice might be excited against Church principles," if thus insisted upon. "Remember the word that I said unto you, the servant is not greater than his Lord," (St. John xv. 20.) Did not our ascending Lord bequeath to His Church His mantle of reproach, of hatred, of suffering? Can we with any other hope to *divide* the waters of this perilous world, and pass on safely to our promised land? I would most heartily wish the ladies of your city success in relieving the poor; but I have a better wish—that they may do it in the way which God has commanded—and so receive the promised blessing, both for the "poor" and for themselves.

A DAUGHTER OF THE CHURCH.

NOTE.—As there is nothing in the above which calls for remark, after the previous explanation of our views, we take much pleasure in allowing our correspondent the last word.—*Ed. Churchman.*

For the Churchman.

Answer to Sundry Presbyterian Queries.

Dear Mr. Editor:—In the Presbyterian of April 13th last, I find the following questions. I have remained quiet for some time in hopes that some one more able than myself, would have afforded the requisite information to one so much in need of it. I have waited in vain however, and now shall do my best to illuminate the interrogator's darkness.

The communication appeared in this form:—

For the Presbyterian.

Inquiries.

Messrs. Editors—Permit me to make an inquiry, and to assign a few reasons for my so doing. Is the Episcopal religion the established religion, and is the Protestant (?) Episcopal Church the established Church of these United States? I ask, because,

1. I find the ordinary operations in some of our

national institutions, as for instance, the Naval School, suspended on some of the feast or fast days (or whatever they may be) of that sect. At least this was in some measure the case on what is called "Good Friday"—as if one Friday was any better than any other Friday.

2. I find that nearly all the *chaplains* in the navy and army of the United States are Episcopal clergymen, though the Episcopal is one of the smaller denominations of Christians in this country, and although the government of the Episcopal Church is monarchical and the government of our country is republican.

3. I learn that when a funeral takes place in the army or navy, almost always the Episcopal burial service is read, although an Episcopal chaplain does not officiate.

4. I find many Episcopal (that is prelatical) writers of the present day, in this country, speaking of the ministers and Christians of other churches or denominations, as *dissenters*, as if their own (the Episcopal) were at least in *their own desires*, if not in fact THE established Church.

5. I find such writers, moreover, speaking of their Church as emphatically and exclusively the Church; and of their diocesan bishops, as the bishops, not of the Protestant Episcopal Church, in such and such states, or even of the dioceses of such states, but as the bishops of such and such states, as, for instance, *the Bishop of Maryland.*

G. J. J.

To this I answer:—

1. That of the particular facts referred to in this inquiry, I am ignorant. If however, the instructors or officers in the Naval School, or some of them, were churchmen, either clerical or lay, of course they would not give instruction in secular matters on so solemn a Day as GOOD FRIDAY which has been kept sacred from a very early period of the Church in commemoration of the sufferings and death of our Blessed Lord. This observance is not of necessity connected with an *establishment*, and the inquirer could have obtained information from any well instructed Sunday scholar of the Church, without exposing his ignorance in a public print.

2. If a majority of the Chaplains are Churchmen, as alleged, it arises partly from the private preferences of those who have the nomination and appointment of chaplains and partly from the intrinsic excellence of the form of sound words which the Church has prescribed for the use of her members. It is well known, that often when the Chaplain is a *dissenter*, the officers and men of the station or vessel request that the church service may be used on occasions of public worship, in order that "all things may be done decently and in order."

3. This is generally done because there is nothing equally solemn and appropriate to be found elsewhere. But my Presbyterian friend must observe, that because this is done, it does not follow that THE CHURCH is *established:* nor is its government *monarchal* as he ignorantly alleges, but strictly analogous to our civil institutions.

4. It is very true that in England the church is *established*, and the word *dissenter* is used to designate those who differ from it and have schismatically cast off its authority. But if that Church *were not established*, it would be just as much the Church of Christ in thatcountry, and those who rejected its authority would be *dissenters* and *schismatics* the same as now. This is the case in Scotland where Christ's Church is persecuted and cast down. From the English and Scotch dissenters are derived most of the sects in this country, and the name is given them by Cis-atlantic writers, not because they differ from the *Established* Church, for here happily there is none, but from the CHURCH OF CHRIST, and reject the spiritual authority of his commissioned ministry. Many (if not all) American Churchmen, who use this language, think the establishment of the Church by the State, a great evil, and would strenuously oppose such a measure.

5 The reason is because there can be lawfully but one Bishop in a Diocese, and his authority and jurisdiction are co-extensive with its teritorial limits.

If my friend in the Presbyterian wishes any more information, I shall be happy to give it. In the mean time, I would recommend him seriously to consider the last chapter of "One of three Hundred," and put to himself the following interrogatories.

1. What plain account do I find of a Presbyterian Church in early history?
2. When was the order of Bishops first instituted?
3. When was that of ruling elders abolished?
4. By what process was this change from Presbyterianism to Episcopacy effected and how shall I prove it by sufficient testimony?

I remain Mrr Editor yours,

IGNATIUS.

For the Churchman.

Our Saviour very pointedly rebuked the disposition of the Jews of His day to construe the principles and precepts of their law in the most narrow and selfish manner; so as to allow great latitude to their favorite propensities and indulgences, in supposed strict conformity to the letter of that law; and so as to shut out other people from its benevolent operation, and confine all its advantages and promises to themselves. On such principles, and in such a spirit, they understood the term *neighbor*, wherever it required of them the extending to others of duties, or charitable regards and deeds, as applying only to their own people. The Old and New Testaments both pronounce against this, and require us to regard as our neighbor every human being towards whom we have duties to discharge, or whom it may be in our power to serve with kindness. Thus the term is used in the decalogue, and in the many explanations and enforcements of its precepts with which the Bible abounds. So we are, of course, to understand it in Christ's announcement of the last of the two commandments which comprise the whole of the law; and so in the Church's catechetical explanation of that commandment. This, with the enlargement thereof in the catechism noticed in a former article, affords a most instructive and edifying view of christian duty.

If we could divest our minds of unchristian selfishness, and would treat the subject with fairness and honesty, we should find no difficulty in seeing and acknowledging the clear light of evangelical duty in the golden precepts, to love our neighbour as ourselves, and do unto all men as we would they should do unto us. That his heart may be thus subdued to the true spirit of the gospel, and that he may be directed and furthered in the corresponding sanctification and government of his character and life, should be the subject of the christian's canstant faithful prayer for those influences of the Holy Spirit from which only so great a gift can come. If his heart and character and life have thus been changed from their natural evil state, he will, when tempted in any way to seek another's harm, suppose the harm intended by that other against himself; and will strictly and cheerfully do what he would reasonably desire and expect at *his* hands: and so of every opportunity to do good to others; he will neglect it only if he would think it right and kind to be himself denied correspondent good.

The first of the last six commandments—which comprised in this second commandment of our Lord Jesus Christ—refers primarily to that first relative connection which nature establishes between superior and inferior, protector and protected, ruler and subject—the connection of natural parent and child. The Bible, however, fully sanctions the universal usage of applying the terms proper to that relation, in recognition of strong points of similarity, enforcing correspondent duties, to the various grades and kinds of others similar.

It is an obviously right and necessary rule for the proper understanding of the duties of man's various relations in life—pronounced right and necessary by sound reason, and clearly enforced throughout the Bible—that the duties of one party suppose reciprocal duties as binding on the other. This is often necessary in order that either party may perform what is incumbent on him; and much more that, when performed, it may do the intended good; besides its being a necessary result of that virtuous and christian principle, the operation of which is essential to man's true happiness and welfare.

But this is not to be so understood as to hold unfaithfulness in one party to annul the responsibility of the other. This cannot be the case unless the unfaithfulness is such as positively to prevent action by that other party. In every other case, *he* is to do his duty, and thus prepare for his personal responsibility to the great Lawgiver.

On this principle, the duty of children to honor their father and mother, imposes on the parents the obligation to deserve that honor, and draw it to themselves, by their own fidelity to the duties of their christian calling. Agreeably to the terms of the evangelical covenant, a fundamental duty in this regard, is compliance, in behalf of their offspring, with the Saviour's requisition, "Suffer the little children to come unto Me." This is to be done by their being made subjects of that *putting on Christ* which, the Bible declares, is the effect of baptism—their being regenerated with the Holy Spirit, or born anew of water and of the Holy Ghost—wherein the Church instructs every baptised child to say, with hearty thanks to his Heavenly Father that He hath called him into that state of salvation, that he was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. As himself a true and conscientious christian, in the genuine faith, and in all the duties of the gospel, the parent is to treat his baptised child as a fellow christian, having solemn and sacred profession to conform to, by continually mortifying all his evil and corrupt affections, and daily proceeding in all virtue and godliness of living, and having had given unto him, in this spiritual birth, for proper cultivation and use, that gift of the Holy Ghost, which constitutes the vital and energizing principle of the life within the evangelical covenant, which is imparted in baptism. When a parent, himself within that covenant, and faithful to its conditions, has had his child brought therein, and rightly views him in this his new or gospel state—the divinely appointed "state of salvation;" and instructs him thus to view himself with all his connected obligations to faith and holiness; he is then prepared, according to God's law, to receive the honor due unto him from that child: and when the child is old enough to be able to learn his duty to his parent, his Baptism has placed him in the state in which that duty and every other, has imparted to it a strictly evangelical character, is bounden upon him by a solemn vow and pledge, undertaken in his behalf, and has promise of the increase of the grace of his regeneration, to give ability for its discharge of God's favor and acceptance through the Mediator of the covenant: Who owns as members of Himself, to receive of His Spirit, and to be blessed with Him, all who, having come unto Him by Baptism, are faithful to the obligations laid upon them in that holy sacrament.

In all, then, that parents owe to their children, to their bodily comfort, to their mental improvement and rational enjoyment, to preparing them for filling useful, respectable, and profitable states of life, they should regard them in that chief and highest position conferred by their connection with Christ, as His redeemed and adopted, as being invested with the holy state and privileges, and bound by the solemn obligations of the covenant between the Father and Him—obligations to the genuine faith, the devoted piety, and the pure morality of the gospel. Any course of discipline, education, or habits, enforced, or any example set, which has a tendency to draw attention from this, to weaken the sense of obligation to it, is a violation of parental duty, is totally inconsistent with genuine parental love, and has often proved a means of destruction to both the souls and bodies of children, of their misery and ruin in this world, and in the world to come.

The proper honor of the child to the parent of course supposes his yielding that obedience and respect, and love, and that care to avoid all that will offend, or grieve, or render unhappy, which nature dictates and the word of God strongly enforces. Obligation to the principles and spirit of this is never cancelled by time—only by death; and if, in the course of Providence, the relative condition of parent and child becomes such that the former needs aid or care from the latter, every moral feeling, every sound domestic and social principle, and every true christian affection, unite to justify the maker of shame and disgrace which virtuous men set on the son or daughter who is herein wanting in all willingness, tenderness, solicitude, and practicable effort.

On the principle noticed above, the fifth commandment includes the duties of honor and obedience to the civil authority

Christianity is a system designed to govern and control the sons of men in every thing relating to duty to God, to their fellows, and to themselves. All is required to be rendered evangelical by conformity to the gospel in the prompting principles, in the prevailing motives, and in the details of action. In every relative position, its duties, however enforced by reason and nature, and by human law, can become christian duties—such as befit man as a redeemed being, required to do all in Christ, such as may be expected to be acceptable to God, and rewarded by Him, such in short, as are the only truly reasonable ones, by being conformed to the moral and spiritual state in which it is the Creator's will that all mankind should be:—these duties can become such only by being in character, as well as deed, what revelation requires. The full measure of justice is done to the claims of the civil authority, by them only who regard it as God's ordinance, and those invested with it as His ministers; and consequently who honor and obey it for conscience sake, and not for fear of penalties of human enactment. Such cheerfully render that only worthy honor and obedience which is regarded as rendered to Him Who sees the heart and weighs all actions in the scale of its integrity, sincerity, and honesty; and to be acceptable to Whom, obedience must be entire and unreserved.

This view of the civil authority should deeply impress those who are clothed with prerogatives with a sense of the very serious nature of their responsibilities; and how they should always remember that they are ministers of God, held to strict accountability at His bar for doing His work as to Him, and in His own required way; and are "ministers of God *for good*," for promoting His glory, for serving the momentous interest of His gospel and Church, and for furthering, by all legitimate means, the happiness and welfare of them over whom they are placed.

The fifth commandment also enjoins the duties of submission, obedience, and humble and faithful seeking and waiting on their ministrations, and comfortable support in their office, which christian people owe to their spiritual fathers, the pastors of the Church; and the reciprocal duties from these to them, of faithful, disinterested, and affectionate devotion to all their proper functions, and especially that best teaching, and most efficient encouragement, which are furnished in *good example* of heart and character and life, subdued and governed by the true principles, spirit, and affections, of the gospel whose ministers they are.

The duties of masters and servants, that is, of those who, in any department, are entitled to the labor and service of others, and those who are bound to such labor and service, are also here included. The former should consider theirs as a species of parental relation, to which, of course, appertain principles and feelings of kindness, benevolence, and justice, and a constant desire and effort to do what is right, and what, in the proper sphere of their relative connection, is for the interest and happiness of the other party: and all this in the ever cherished recollection that they have a Master in heaven. And those who owe service to others should render it with all willingness and honesty; be obedient, respectful, and faithful; and ever anxious and careful to promote, in all proper ways, the interests, and in all proper ways secure the confidence and esteem of their superiors.

Children should be carefully taught so soon as they are able to learn, how much of their happiness, usefulness, and respectability in life, depends upon their duly submitting themselves to their teachers, in thorough and cheerful obedience in willing and humble submission to discipline, and in faithful and diligent application to required study. In this and the domestic relation, in connection with pastoral catechetical care and nurture, are to be laid the foundations of the respectability, happiness, and usefulness, of mature life. One great secret of which is, a correct estimate, in every department, of the relative position and duties of superiors and inferiors—the former remembering always that mildness, gentleness, forbearance, a tender regard for the feelings and happiness of those in any way subordinate, and tokens of respect for their worth and excellence, and of confidence in them, add true dignity to their own station, and show them to be therein good christians. And they to whom Providence has been pleased to assign a subordinate position, civil or ecclesiastical, social or domestic, would manifest their christian characters, and most promote their comfort and happiness, by ordering themselves—opposed as it may be to the spirit and principles of the age, and humbling as it may be to the pride which sin so much fosters in the human heart—ordering themselves—for thus God in His holy word requires, and thus, on clear principles of practical morality, proved by ample experience, is their own happiness and welfare, and the happiness and welfare of society, best promoted—ordering themselves lowly and reverently to all their betters; giving honor and obedience where they are due; and always striving, in their proper sphere, to promote that general happiness of our race, which God cannot but have designed by the distribution of class and rank among men which has been ordered in the doings of His providence, and in the revelation of His word.

B. T. O.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 22, 1850.

IN consequence of the great press occasioned by the Conventional proceedings at this season, and the interesting character of some of the acts recorded in the present number, we are compelled to lay over in a great degree our own observations, and refer our readers in lieu thereof to the columns of Diocesan Intelligence. We cannot but be filled with deep thankfulness to the great Head of the Church, in the visible demonstrations of His faithfulness and truth which have been graciously afforded, and acknowledge the presence of His Holy Spirit with His people, to enlighten their minds, direct their counsels, and still the stormy tide of human passion and feeling. In nothing does the conservative tone and spirit of the Church demonstrate itself more fully, than in these annual meetings. Oftentimes it has happened that some local question on the one hand, or on the other some exciting subject, which has elsewhere caused dissension and variance, has been fixed upon by public opinion, as the great cause of strife and disunion, and loud have been the prophecies of disaster to the Church. Yet, on a near approach, these dark clouds and dreaded evils have disappeared, and like the imaginary monsters in the legendary tales of fable and enchantment, have left no trace behind, when the Cross has been reared in view. The feeling of attachment to the Church, of submission to her authority, and love for her institutions, and the resolution to keep that charity which is the "bond of peace and of all virtues," have proved too powerful for the influence of mere private feelings or the dictates of mere individual judgment. These have been subdued and chastened, cast aside and abandoned, and better principles and nobler emotions have been suffered to prevail. Those afar off, who expected and longed to hear of strifes, of words and deeds of anger and malice, and all uncharitableness, have been happily disappointed, and compelled to confess that the Church's "old paths" are those of "pleasantness and peace."

This has been abundantly exemplified in the proceedings of the Convention of North Carolina. Distinct rumors caused disquietness and apprehension in the minds of some of the truest Churchmen in this quarter, and earnest prayers have been offered up for the control and guidance of that Blessed Spirit which did preside in the councils of the Holy Apostles. These prayers, we may trust, have been answered. The firm and clear teaching of the noble Bishop of that Diocese, has met a welcome response in the minds of its devoted clergy and its faithful laity. Their godly jealousy for those glorious truths of their Church, which they supposed to be in peril, has been dispelled, and confidence, affection, and harmony have been hopefully restored. It is a happy feature that apparently all orders and classes are agreed in maintaining unimpaired the great distinctive principles of the Church, and are operated upon by their sacred influence and ennobling character.

We earnestly pray, therefore, that these may grow and strengthen in their souls, so that they may be defended "from the sins of heresy and schism, that the foot of pride may not come nigh to hurt them, nor the hand of the ungodly cast them down."

On our first page will be found an extract from a late work of the Rev. Dr. Pusey, and we return our thanks to our clerical brother, for calling our attention to it and furnishing us with the article. The full title of the work is "The Royal Supremacy, not an Arbitrary Authority, but limited by the Laws of the Church, of which Kings are members—Part I. Ancient Precedents." It may be obtained at the Bookstore of Messrs. D. Appleton & Co., 191 Broadway.

Foreign Intelligence.

The *Canada* arrived at Boston, on the 12th inst.

In France, the electoral law engages the attention of the nation. Petitions with two millions of signers, have been presented. It, however, is pushed onward with great vigor by the ministry; the most stringent clauses have been already carried by large majorities, and there seems no room to doubt it will pass into a law. Some of its provisions are doubtless wise and beneficial, though militating against the claim of *universal suffrage* so loudly vaunted at the beginning of the Revolution.

The French ministry continues to demand that England shall adopt the London Convention on the Greek question. It is reported by the last advices, that Lord Palmerston is quite willing to do so, as the differences between it and the one made with the Greek Government are so trifling as not to be worth contending about.

The Orleanists and Legitimists are said to be arranging an accommodation as to the succession to the throne; while the Napoleonists are plotting for the accession of Louis as Emperor. We shall see what comes of it.

There is to be a Congress of Sovereigns at Warsaw, where the Emperor of Russia now is. The Emperor of Austria and the Prince Royal of Prussia are expected.

The *English Churchman* says, that the Pope was to hold a consistory on the 20th May, and declare the organization he meant to give to his dominions.

The Bishop of London has postponed the 2nd reading of his Ecclesiastical Appeals Bill, till Monday the 3d June, in consequence of the absence of the Lord President of the Council (Lansdowne) who is indisposed.

The Court of Common Pleas gave judgment on Monday, May 27. It is long and carefully drawn up. It decided that under the true construction of the 25th Hen. VIII., which applies to the appeal in the Gorham case, "Appeals in all cases under that Statute, may be made to the Queen in Council, whether the cause in which such appeal may arise, shall or shall not touch the Crown; and that therefore, under the authority of the subsequent statutes, the appeal was properly referred to the Judicial Committee of the Privy Council." They say that the uniform course and practice since the passing these statutes, has been that appeals have been made to the King in Chancery, or to the King in Council, and determined by the Court of Delegates, and no instance has been found of an appeal to the Upper House in Convocation. Several cases were examined, and also the alleged dicta of the text books of authority. These all relied, it was held, on the single authority of Lord Coke's 4th Institute, and on examination, were not found to warrant the reliance placed on them. The rule was therefore *refused.*

In the Court of Arches, proceedings for enforcing the return of the Bishop's Registrar to the monition to return the presentation, &c., of Mr. Gorham, have been postponed to the 10th instant.

It is to be hoped that the Bishop of London's Bill will be vigorously pressed and supported fearlessly by the Prelates who have recommended it. Numerous petitions have been presented in its favor.

The following is the reply of the Bishop of Bangor (Dr. Bethell), to the memorial of the Dean and thirteen of the clergy of the Deanery of Dyffryn Clwyd.

"London, May 21, 1850.

"Rev. and dear Brethren,—I have to acknowledge the receipt of the memorial which you have addressed to me on the subject of the recent judgment pronounced by the Judicial Committee of the Privy Council, on the appeal of Gorham *v.* the Bishop of Exeter.

It has been long felt that the Committee is not a tribunal competent to decide on questions of heresy and unsound doctrine, and its decisions on this cause have given strength and intensity to this feeling. A Bill, in which provision was made for the erection of a new Court of Appeal in such cases, passed through a Select Committee of the House of Lords, in the Session of 1847, and was laid on the table of that house in the two following sessions; but, owing to circumstances over which we had no control, it made no fuller progress.

"You may be assured that I shall give my ready and warm support to the bill now before our house, which stands for a second reading on the 28th of May, or to any other measure that may be brought forward more likely to meet the exigencies of the case, and to ensure the general concurrence and approbation of the faithful members of our Church.

"You well know that before the Reformation, these appeals from our Ecclesiastical Courts, were sent to the Pope and the Roman Court, and when that event took place, were vested in the Crown as a branch of the Royal Supremacy. By an Act of Parliament, in the reign of Henry VIII., this appeal was directed to be made to the King in Chancery; and, until of late years, the jurisdiction was exercised by the Court of Delegates, nominated on that occasion by the Lord Chancellor. But the constitution of the Court being very generally objected to, the Commissioners of Inquiry into the state of the Ecclesiastical Courts, &c., recommended the transfer of these appeals to the King in Council, or, in other words, to a Judicial Committee of the Privy Council.

"This change has been generally admitted to be wise and beneficial, as far as regards causes matrimonial and testamentary, and the ordinary business of the Ecclesiastical Courts. But so far as few or no cases of heresy and unsound doctrine had been made, of late years at least, to the Court of Delegates, the necessity of providing another tribunal for such cases, did not, as it would seem, occur either to those commissioners or to the members of the two houses of Parliament.

"It does not appear to me that an appeal lay during any period of our history, from the Ecclesiastical Courts to the Houses of Convocation. Their functions were not, I conceive, judicial, but legislative and inquisitory. They could make canons and decrees, frame resolutions, and direct or address the Crown to direct criminal proceedings against delinquents: but they were not Courts of justice, either original or appellate.

"I can speak no otherwise than in terms of personal respect of those distinguished members of the legal profession who concurred in the judgment to which you call my attention. They felt, no doubt, the delicacy of their situation, and the burden which their office imposed on them, and were anxiously bent on coming to such a conclusion as seemed to them most likely to restore the peace of the Church, and to promote harmony among its members. But I cannot assent either to the historical statements, or the logic and theology of their judgment. They would, I think, have acted more prudently, and have occasioned far less dissatisfaction, if they had reversed the judgment of the Court of Arches on grounds of policy and expediency, without entangling themselves in questions of doctrine, or attempting to shore up their decision with arguments which will not bear the test of an impartial and dispassionate criticism.

"We cannot be indifferent to the consequences of this judgment, and to the encouragement which it gives to tampering with language, however unequivocal, and to the attempts which may be made to explain away and pervert the most important doctrines of the Christian faith. But with the judgment itself, we have, I am convinced, no concern. It decides on a particular case; but, strictly speaking, it goes no further. What authority it may have as a precedent in the Ecclesiastical Courts, I will not undertake to form a conjecture. But, as a declaration of what is or is not the doctrine of our Church, it has no authority. It will not unsettle our belief nor shake our connection. We shall maintain, both in public and private, that our Church speaks decisively and unequivocally on this subject, and that there is nothing ambiguous or hypothetical in the language of her baptismal offices. We shall still hold and teach that they who worthily receive holy baptism, duly administered, are *thereby* made members of Christ, and receive remission of their sins by spiritual regeneration; and that infants received into the Church in baptism, are, without exception, worthy recipients of that Sacrament.

"I thank you very sincerely for the kind and affectionate manner in which you speak of me, and of my humble endeavours to maintain and elucidate this vital doctrine of our Church. The only return that I make to your kindness is to pray God to bestow a blessing on your persons and ministrations, and that He will be graciously pleased to banish and drive away from us, all unsound doctrines and disorganizing practices, and to make us to be of one mind and one judgment in all things pertaining to life and godliness.

I remain, reverend and dear brethren, your faithful and affectionate friend and brother,

"C. BANGOR."

To the Clergy of the Deanery of Dyffryn Clwyd.

THE RECORD AND THE BISHOP OF LONDON.—Some days since, the *Record* put forth the following paragraph:—

"We are informed that some obscure Suburban Tractarians, in the Diocese of London, have been agitating for the purpose of obtaining a little notoriety, at the expense of peace, by proposing addresses to the Bishop from Ruri-Decanal meetings, thanking his Lordship for having refused to concur with the two Primates in approving of the judgment of Her Majesty's Privy Council in the Gorham cause. It is said, however, that this attempt to sow division has met with a decided rebuke, and that the Archdeacon of London has addressed a semi-official letter to a highly respectable beneficed clergyman in his Archdeaconry, requesting him to use his influence for the purpose of quieting the perturbed and bustling would-be agitators, and assuring them that their proposed addresses of approbation would not be at all acceptable to their Diocesan."

As a fitting comment upon this, we may append the following letter from his Lordship:—

(Copy.) London House, May 21, 1850.

Dear Mr. Archdeacon,—I have to acknowledge, with feelings of gratitude and respect, the address which you have placed in my hands, signed by yourself and by a numerous body of the clergy of your Archdeaconry, and expressing the sense which you and they entertain of the service rendered by me to the cause of Truth, in withholding my assent from the judgment given by the Judicial Committee of the Privy Council, in the case of Gorham *v.* the Bishop of Exeter.

Being myself thoroughly persuaded that the regeneration of infants, in and by Holy Baptism, is plainly taught by the Church of England, I could not subscribe to a judgment which seemed to me to admit that a positive denial of that doctrine can be reconciled with the Church's teaching.

Earnestly praying that it may please the Divine head of the Church to preserve it in unity and peace, and to avert the dangers which appear to threaten it.

I remain, Mr. Archdeacon, your faithful friend and servant in Christ.

(Signed) C. J. LONDON.

The Venerable the Archdeacon of Barnstaple.
—*Eng. Churchman.*

The London *Morning Herald* (May 31), quotes from the *R. Catholic* Magazine, the following paragraph:—

"We understand that the Rev. William Dodsworth, Perpetual Curate of Christ Church, St. Pamras, has resigned his incumbency with the intention of joining the Catholic Church."

And then continues:

Rumors to this effect have been flying about for some days past, but we feared to give currency to them until some sort of confirmation appeared. This open declaration in a Popish periodical, is the best sort of proof that is attainable. Having alluded to the subject, we may add that it is very positively stated by friends of the parties, that Mr. H. W. Wilberforce, brother to the Bishop of Oxford, and Mr. Allies, late Chaplain to the Bishop of London, have come to a similar determination.

If this report is well founded, such desertions of the Church, in her hour of distress and difficulty, to say nothing of the perversion to corrupt and false doctrines, must excite the deepest disgust and contempt in all true Churchmen.—[ED. CN.]

We have compiled the following list of English Ordinations, on Trinity Sunday, from our late files:

By the Archbishop of Canterbury, 11 Deacons, 11 Priests; Bishop of Chichester, 5 Deacons, 9 Priests; Bishop of Gloucester and Bristol, 6 Deacons, 8 Priests; Bishop of Chester, 15 Deacons, 16 Priests; Bishop of Peterborough, 11 Deacons, 8 Priests; Bishop of Ripon, 9 Deacons, 5 Priests; Bishop of Lichfield, 19 Deacons, 11 Priests; Bishop of Lincoln, 14 Deacons 10 Priests; Bishop of Salisbury, 8 Deacons, 10 Priests; Bishop of Hampden, 5 Deacons. 9 Priests; Bishop of Ely, 7 Deacons, 13 Priests.

Total, . . 110 Deacons, 110 Priests.

The Lord Chancellor of England (Cottenham) has resigned. It is proposed to divide the Judicial and Political functions of the office. We hope that at the same time, the patronage of Church Livings will be given to the Bishops of the respective Dioceses. The Lord Keeper being no longer an Ecclesiastic, has clearly no right to exercise this patronage, which is too often abused to merely political purposes.—*Eng. Churchman.*

The Annual Meeting of the National Society, was held at the Society's Central School Room, Wednesday, May 29. The Primate was in the Chair. The Archbishop of York, and the Bishops of Oxford, Exeter, Salisbury, Bangor, and St. Asaph, were also present, with a large number of clergy and laity. Among the speakers were, Rev. G. A. Denison, Lord John Manners, and Rev. Dr. Biber; the first of whom, made a very spirited and able address, and showed very conclusively, the pernicious results that would ensue from the Government scheme of National Education. The Resolutions adopted, were the following:—

'"Whereas the correspondence relating to the management clauses has been finally closed by the letter of the Rev. the Secretary of the National Society, to the Secretary of the Committee of Council on Education, bearing date Dec. 11, 1849.

"And whereas the Committee of the National Society, have declined in the said letter to recommend the management clauses A, B, C, D, of the Committee of Council on Education to Founders of Schools.

"And whereas no one of the said management clauses A,B,C,D, provides for the case of such Founders of Schools as desire to place their Schools under the sole and permanent control of the clergyman of the Parish or [Ecclesiastical District] and the Bishop of the Diocese.

"And whereas the said management clauses are in divers other respects, as appears upon the face of the correspondence open—even as finally revised—to very grave objections.

"And whereas it is highly expedient that sufficient management clauses, and such as are constructed upon sound Church principles, should be provided for the use of such Founders of Schools as may desire to adopt them.

"And whereas the Committee of the National Society have consented to publish in their monthly paper, a series of management clauses, prepared by the Committee of June the 7th, for the information of such Founders of Schools as shall be admissible to receive grants from the Society.

"*Resolved*, That this meeting is much gratified by the facility thus given to the circulation and adoption of properly framed clauses, which clauses, it feels convinced, will prove highly useful to the Founders of Church Schools."

An amendment by Rev. H. Hughes, to the effect that the meeting desired that the most amicable relations should exist between the Society and the Committee of Council on Education, was rejected by an overwhelming majority.

2. "*Resolved*, That in the opinion of this meeting, the National Society cannot be indifferent to any interference with the field of duty which the royal charter has assigned to this Society by the establishment of any system of education for the children of the poor inimical to their education in the principles of the Established Church."

3. "*Resolved*, That in the opinion of this meeting, it is highly desirable that the Committee of the National Society should take steps forthwith for organizing an efficient system of diocesan inspection throughout England and Wales."

New Publications.

AN ESSAY ON THE LIFE AND WRITINGS OF BISHOP BUTLER; by the Rev. Jos. C. Passmore, Professor of Mental Philosophy, College St. James, Washington Co., Md.

This is a publication in a separate form of a valuable article which has appeared in the May and June numbers of the *True Catholic*. The author writes with a due reverence and admiration of the illustrious subject of his memoir, and states several most interesting particulars respecting his life and writings, interspersed with sound and judicious reflections of his own. So little is generally known of this eminent prelate, that we are glad to see the present unpretending but able essay, and hope it will have a wide circulation.

In particular, we must call attention to the admirable plan of the Bishop for an American Episcopate, and lament the blindness and coldness of the State authorities, which neglected all the favorable opportunities for planting the Church in its integrity on these western shores. The fact of the twenty years' study and composition of the *Analogy*, is striking enough.

The Evangelical Knowledge Society have published a small Book by Bishop McIlvaine, entitled, *The Sinner's Justification before God; its nature and means*, Pp. 106. We have been obligingly furnished with a copy by the Executive Committee, to whom we return our thanks.

The PASTORAL MEMENTO; by the Rev. Thomas Smyth, D.D., has been published by A. S. Barnes & Co., N.Y., consisting of two Discourses—*Love Waxing Cold*, and *Pastoral Fidelity consistent with Pastoral Affection*, being the two last delivered by him to this congregation, previous to his sickness which has compelled him to go abroad for his health. They are earnestly and affectionately written, and embrace much sound and profitable advice and exhortation. He very judiciously observes—"Love is the primary element of the Christian character,—the first effect of the working of divine grace—the essential evidence of a renewed heart, and the genuine spirit of that profession which is according to godliness." Again—"To have once made a profession of religion,—to have once enjoyed some workings of repentance—to have once felt the warmth of an ardent devotion, is no security for salvation at all."

Messrs. Harper have reprinted Carlyle's 5th Latter-Day Pamphlet, entitled, "THE STUMP ORATOR." It is very satirical on the love of talking and spouting, common in these times, and may be profitably studied by the upholders of *unlimited debate* in our Conventions.

A MEMORIAL OF THE REV. WM. HONEYWOOD RIPLEY, B.A., University College, Oxford, first Incumbent of Trinity Church, King Street, Toronto, by Henry Scadding, M.A., Dom. Chaplain to the Lord Bishop of Toronto, and Incumbent to the Church of the Holy Trinity, George Street, Toronto, is a glowing and beautiful discourse, portraying with great fidelity, truth, and precision, the admirable character of the lamented deceased, both as a Churchman and a Divine. The eloquent description of the sound and deep principles on which his system of faith and practice was based, is deserving of deep study, as being an indirect but effectual rebuke to the dishonesty and latitudinarism of some, "whose lips should keep knowledge," as inculcated by the Church, "the pillar and ground of the truth."

WHO ARE CHRIST'S MINISTERS? is the title of an Ordination Sermon preached October 12, 1849, in Christ Church, Sharon, Conn., by the Rev. Henry W. Adams, Rector of Christ Church, Springfield, Mass. That this Sermon has remained unnoticed, is the result of accident, and not of insensibility to its merits. Its two propositions are: 1, God has divinely instituted and commissioned a segregated order of men to act as his ministers on earth. 2. This ministry cannot be usurped by uncommissioned men without incurring the divine displeasure. The arguments and parts are briefly but neatly and convincingly adduced, and the claims of the Church as the divinely commissioned guide into the gospel faith and practice, are fearlessly and earnestly maintained. Its devout and attentive perusal cannot fail to do much good.

Several volumes, and the *Mercersburg Review* for July, have been lately received, but we are unavoidably obliged to postpone our notice of their contents.

Domestic Intelligence.

NEW YORK.—Episcopal Acts by the Bishop of Maryland, at the request of the Standing Committee of the Diocese of New York.

The Bishop has commenced his summer visitation of the Diocese, as announced last week in our columns.

On the 3d Sunday after Trinity, June 16th, in St. Stephen's Church, in this city, the Bishop admitted Mr. Thomas Gallaudet, an instructor in the New York Institution for the Deaf and Dumb, to the Holy order of Deacons. Morning prayer was said by Rev. Wm. Walton; and the Rev. Richard Whittingham read the lessons. The Sermon was preached by the Bishop, on 1st Tim. iii. 9., and was a most impressive and instructive discourse, and highly appropriate to the occasion. The candidate was presented by the Rev. Dr. Price, Rector of the church. The Bishop then proceeded to the celebration of the Holy Eucharist, and was assisted in its administration by the clergy above mentioned.

In the afternoon the Bishop preached in the Church Du Saint Esprit, and confirmed thirteen persons. The Service was said by the Rev. Mr. Verren, the Rector.

Acts of the Ecclesiastical Authority.—The consent of the Standing Committee of the Diocese has been given to the incorporation of the Church of the Holy Innocents, Albany, and Calvary Church, Burnt Hills, Saratoga County.

Letters Dimissory have been granted to the Rev. S. S. Stocking, to the Diocese of New Jersey, and to the Rev. Amos B. Beach to the Diocese of Western New York.

The Rev. Daniel G. Wright, has been received as a Presbyter of the Diocese, upon a Letter Dimissory from the Bishop of Massachusetts. Mr. Wright is the assistant of the Rev. Dr. Harris, Rector of Grace Church, White Plains.

The Canonical Notice of the election of the following Clergymen to Cures has been received, and the same been recorded—viz:

The Rev. Robert J. Walker, as Rector of Calvary Church, Williamsburgh.

The Rev. Edward Davis, as Rector of Calvary Church, Burnt Hills.

The Rev. Sylvanus Reed, as Rector of the Church of the Holy Innocents, Albany.

The Rev. John J. Elmendorf, Deacon, as Assistant to the Rector of Emanuel Church, New York.

The Rev. Henry Edwards has resigned the Rectorship of St. John's Church, Stockport, and

The Rev. William H. Newman, the Rectorship of St. Paul's Church, Flatbush.

Laying of the Corner Stone of St. Thomas' Church, Amenia, Dutchess County.—On Tuesday, the 4th inst., a large concourse of people assembled in the School House at Hitchcock's Corners, Amenia, interested in the good work which was to be begun. At the usual hour of Morning service, Morning Prayer was said by Rev. Mr. Traver of Poughkeepsie, Rev. Mr. Shears of Sharon, Ct., reading the Lessons, the Rev. Mr. Wheaton of Lithgow, and officiating at Hitchcock's Corners, reading the Ante-Communion Service, followed by a Sermon from the Rev. Mr. Buel of Poughkeepsie. These services concluded, the Clergy present, and the Vestry of St. Thomas' Church, and the congregation, moved in order, to the ground selected for the new Church Edifice, where the Service used in this Diocese, at the laying of Corner Stones, was said by Rev. Mr. Andrews of Wappinger's Creek, who laid the Stone, containing the customary documents, and made an appropriate address. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Rev. Isaac H. Tuttle, Rector of Christ Church, Hudson, has received and accepted a call to the Rectorship of St. Luke's Church in this city. He is expected to enter on his duties on the last Sunday in this month.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Monday afternoon, June 3d, services were held in the Baptist House of Worship at Prattsburgh. Prayers were read by the Rev. Mr. Russ, of Hammondsport. The music was conducted, as to the chants and singing, by zealous members of the choir at Bath, with the aid of a Melodeon.—The Bishop preached. A large congregation attended these services, the first ever held by a Bishop of our Church in this village.

On the 4th, the Bishop officiated in the afternoon, in the Presbyterian House of Worship in Wayne.—Prayers were read by the Rev. Mr. Atwill, of Bradford, assisted by the Rev. Mr. Stryker, of Hammondsport, who read the lessons. The Bishop preached and confirmed *one* person. The confirmation preface being read by the Rev. Mr. Russ, the Missionary of the Station.

On the 5th, in the afternoon, services were held at the Baptist House of Worship, at Bradford, when the Rev. Mr. Atwill, the Missionary of the Station, read prayers, and the confirmation preface, and the Bishop preached and confirmed *one* person, belonging to St. Thomas' Church, Bath. The Rev. Mr. Russ was also present. The confirmation of this station was deferred to a future visit, the Missionary having so recently commenced his labors there.

On the 9th, the Bishop visited St. John's Church, Clyde, Wayne County. At the morning service, the Prayers were read by the Rev. Mr. Acly, the Missionary of the Station, and the Bishop preached, confirmed *two* persons, and administered the holy communion, assisted in the distribution of the elements by the Missionary.

In the afternoon, the Rev. Mr. Acly read prayers, and the Bishop preached.

A summary of the confirmations on this brief tour is as follows:

Christ Church, Corning,	3
Hornellsville,	3
Trinity Church, Howard,	6
St. Thomas', Bath,	7
St. James', Hammondsport,	6
Wayne,	1
Bradford,	1
St. John's Church, Clyde,	2
Total	29

Gospel Mess.

The corner stone of the church edifice, now in progress of erection for St. Paul's Parish, was laid this morning, Wednesday, June 12.

After morning prayers at St. John's Church, the procession formed, and proceeding to the foundation, the stone was laid by the Right Rev. William H. DeLancey, D. D., Bishop of this Diocese, with the appropriate services. The Rev. Dr. Shelton, Rector of the Parish delivered the address. The Rectors of the different Episcopal churches in Buffalo, were also present, with other Clergy from abroad.

The contents of the box deposited in the corner stone, were as follows :—

Constitution and Canons of the Protestant Episcopal Church in the United States.

Constitution and Canons of the Church in Western New York.

Journal of the last General Convention, being that of 1847.

Journal of the Diocesan Convention of Western New York, in 1849.

Holy Bible, Book of Common Prayer.

Copy of the Gospel Messenger.

Copy of the New York Churchman.

Copy of the daily papers of the city.

Silver plate taken from the corner stone of the old edifice.

A brief history of St. Paul's church from its organization in 1817, until the present time, inscribed upon parchment; also the names of the contributors to the erection of the edifice now in progress of erection, inscribed in the same way.

After the address by the Rector, Dr. Shelton, the Choir sang, "*Gloria in Excelsis*," in a most beautiful style.

The ceremonies concluded with a prayer and benediction by the Bishop.—*Buffalo Com. Advertiser.*

MASSACHUSETTS.—*Ordination.*—On Whitsunday, May 19, the Rt. Rev. Bishop Eastburn held an ordination in Trinity Church, Boston, when he admitted Rev. E. F. Remington of Cabotville, and Rev. John W. Brichmore of St. John's Parish, Millville, Deacons; to the order of Priesthood, Rev. John Woart, of Christ Church, Boston; and Rev. George D. Wildes, united in the laying on of hands. The Rev. Mr. Wildes presented the candidates. The Bishop preached from 2 Cor. iii. 9. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."—*Christian Witness.*

RHODE ISLAND—*Episcopal Convention.* The sixteenth annual convention of the Protestant Episcopal Church the Diocese of Rhode Island, commenced its session in Grace Church in this city, on Tuesday morning, June 11th.

Morning prayer was read by the Rev. Daniel Henshaw, Rector of St. Paul's church, Wickford and the Rev. Geo. W. Hathaway, Rector of St Mark's church, Warren. The Holy Communion was administered by the Rt. Rev. Bishop, assisted by Rev. Messrs. Hathaway and Henshaw. The Bishop made an address exceedingly appropriate to the occasion, prefacing it by saying that to his regret and mortification he was obliged to announce that there would be no sermon. The deficiency was not owing to any fault of his for he had appointed both a preacher and a substitute, but the one was providentially detained, and the other knew not of the detention in season to prepare a sermon.

AFTERNOON SESSION.—The House met pursuant to adjournment. The Committee on lay delegation presented their reports, which were accepted.

The committee appointed at the last Convention on the constitution and charter of the Convention of this Diocese, presented their reports, which were accepted and laid on the table for the first business on Wednesday morning.

The Bishop then read his annual address, a document of great interest, drawn up with much ability, and showing that he has been the past year, as in every other year of his Episcopate, "in labors most abundant." A committee was appointed to take into consideration that part of the Bishop's address that related to missionary operations, and particularly to the subject of employing an itinerent throughout the state. Rev. T. H. Vail, and Messrs Ives and Holden were that committee. Mr. Ives declining to serve on plea of other engagements, Resolved Waterman was appointed in his place. Rev. Dr. Crocker, and Messrs. Wardell and Wilkinson, were appointed a committee to act upon that part of the bishop's address in relation to the Board of Education.

The report of the Board of Education was next read, which was accepted and referred to the committee last appointed.

The committee appointed several years ago for securing the property belonging to Rhode Island on its separation from the Eastern Diocese, presented their report through the Hon. Thomas Burgess, which report was accepted and the same committee continued with full powers as heretofore.

The House adjourned to meet Wednesday morning at 9 o'clock.—*Prov. Journal.*

We abridge the remainder of the proceedings from the Christian Witness.

Wednesday, June 12,—9 o'clock, A. M.—The House then met pursuant to adjournment. Morning prayer was read by Samuel Penny, Rector of Emanuel Church, Mannville, after which the Convention was called to order, and the roll read.

Before proceeding to the business of the day, the Right Rev. Chairman called the attention of the clergy to the necessity of having their parochial reports made out according to the form prescribed, in order that the statistics of this Diocese may be properly presented to the next General Convention.

The report of the Committee on the changes in constitution and charter was then read. Each proposed amendment being taken up in order, much debate and discussion ensued, after which it was moved that the report be approved by the Convention, and laid over till the next Convention, and that a committee be appointed to petition the Legislature to grant the amendments. Rev. Messrs. Vail and Crane, Chief Justice Greene, Judge Burgess, and Richmond Brownell, were that committee.

The Convention took a recess of ten minutes to confer in relation to nomination of delegates to the next General Convention. The clerical and lay delegates, being nominated and duly voted for, that is, by orders and by ballot, it was announced by the chairman that the Rev. Dr. Crocker, Rev. Messrs. Taft, Vail and Penny, were chosen by the clergy as delegates to the next General Convention, and that Messrs. R. H. Ives, E. S. Wilkinson, W. T. Grinnell and B. Hall, were chosen by the laity. The clergy then unanimously concurred in the choice of the lay deputies, and the laity as unanimously in that of the clerical.

The House then adjourned to 4 P. M.

Afternoon Session.—The House met pursuant to adjournment. The first business was to elect substitutes for the delegates to the General Convention. These were the Rev. George W. Hathaway, Rev. Benjamin Watson, Rev. Silas Crane, Rev. James H. Eames, and Messrs. R. Babcock, W. Nichols, W. S. King and G. S. Wardwell. Mr. Wardwell declining, Mr. Samuel Greene was chosen in his place.

The clergy unanimously concurred in the election of the lay delegates, and the laity in that of the clerical.

The Convention then proceeded to the regular elections, which resulted as follows :—

Ezra W. Howard was unanimously re-elected Treasurer. Standing Committee, Rev. N. B. Crocker, D. D., Rev. George Taft, Rev. T. H. Vail, Rev. G. W. Hathaway, and Messrs. Thomas Burgess, Resolved Waterman, G. S. Wardwell and Edward Walcott.

Trustees to General Theological Seminary, Rev. Dr. Crocker, Rev. B. Watson, Rev. J. W. Cooke and Alexander Duncan, Esq.

Rev. Mr. Vail, in behalf of the Committee to whom was referred that part of the Bishop's address relating to Missionary operations, made a report, which, after much debate, and some amendment was adopted.

Resolved, That seven hundred and fifty copies of the Journal of this Convention be printed.

Resolved, That when this Convention do adjourn, it adjourn to meet in Grace Church, Providence, the second Tuesday in June, 1851, at 10 1-2 A. M.

Resolved, That the Treasurer be requested to address a letter to those parishes that have been deficient in paying their part of the Bishop's salary.

The minutes of the Convention were read and approved.

After singing a part of the 99th Psalm, and the use of several appropriate collects, the Bishop pronounced the Apostolic benediction and the Convention adjourned.

CONNECTICUT.—*Convention and Consecration at New London.*—On Tuesday the Convention met, and the new Church of St. James, New London, was consecrated, in connection also with the Ordination of a Deacon. The Clergy assembled to the number of nearly 100, in the crypt of the Church, whence they passed round to the west door. The appearance of the surpliced procession as it entered the nave, and advanced towards the chancel was in the highest degree imposing. The request for consecration was read by the Rev. Rector, and the sentence of consecration was read by the Rev. Dr. Mead. Morning prayer was read by the Rev. Dr. Coit, assisted in the lessons by the Rev. G. S. Coit. This was one of the many interesting circumstances of the Convention, both having been born and reared in New London. The sermon was preached by the Rev. Dr. Williams, on the Doctrine of the Holy Trinity; the errors in relation to it, and the safeguards provided in the Church against them. The candidate for Deacons Orders, Mr. James Rankine. of Trinity College, was then presented to the Bishop by the Rev. Dr. Williams, and admitted to the Order of Deacons, the Rev. Dr. Croswell reading the Litany and the Bishop the Ante Communion Service.

The Bishop delivered his address in the afternoon, and a part of the ordinary business of the Convention was transacted.

A Committee was appointed on so much of the Bishop's address as related to the State of the Church, consisting of the Rev. J. L. Clark, the Rev. Dr. Mead, the Rev. Mr. Coxe, and Mr. Boardman.

The business of the Church Scholarship Society was taken up, and the propriety of changing its loans into donations, was discussed with considerable animation. Here a recess was taken to 8 o'clock A. M. on Wednesday.

In the evening at 5 o'clock, the Rev. Mr. Pitkin preached the Sermon before the Christian Knowledge Society. The preacher took occasion to sketch the religious history of New England, and to argue from it the duty of Church extension. Prayers on this occasion were read by the Rev. Dr. Whitehouse, of New York, assisted by the Rev. Mr. Chauncey.

Wednesday.—At 6 o'clock, Morning Prayers were offered, according to resolution. The Rev. Messrs. Coe and Putnam were the officiating clergymen.

At 8 o'clock, business was resumed.

Reports from Committees, &c., were made and accepted.

The Rev. Mr. Coxe said he was not aware till this morning that he had been made a member of the Committee on the Bishop's Address; and claimed to be excused from serving, on personal grounds. Excused accordingly, and the Rev. Mr. Goodwin, of Middletown, substituted.

The *Order of the Day* was called up, which was the election of delegates to the General Convention, and the election of the Standing Committee. The result was as follows:

Standing Committee—The Rev. Drs. Croswell, Jarvis and Mead, and the Rev. Messrs. Clark and Hallam.

Delegates, Clerical—The Rev. Drs. Croswell, Jarvis and Mead, and the Rev. Mr Hallam.

Delegates, Lay—W. T. Lee, Esq., Hon. Mr. Boardman, Daniel Russell, Esq., and John Ferguson, Esq.

A proposed alteration of the Constitution, providing for the election of substitutes, with principals, as Delegates to Conventions, and changing the manner of electing, was referred to the Committee on Constitution and Canons, to report in 1851.

The Church Scholarship Society sat, and transacted the usual business. The Rev. Mr. Chauncey declined a re-election as Secretary, and nominated the Rev. Dr. Wheaton, who was elected accordingly.

The Committee on the Bishop's address reported four resolutions, responding to the sentiments of the Bishop, with reference to the State of the Church; ordering two thousand copies of the address to be printed; and sustaining the approbation expressed by the Bishop, of the *stand* taken by certain articles in "The Calendar," in 1849, with reference to Romanizing movements.

Some remarks being made expressive of concurrence with the purport of the Address, but of reluctance on the part of several persons, to sustain the resolutions, on technical grounds, it was resolved that the vote be taken by Yeas and Nays. Finally, it was resolved to take the vote, by Yeas and Nays, on three of the resolutions at one time; and on the fourth resolution (sustaining the articles of the Calendar) by itself, subsequently.

The vote on the three Resolutions being taken, there were found of the Clergy, 50 Yeas, and 5 Nays: of the Laity, 29 Yeas, and 2 Nays. On the remaining resolution, Mr. Coxe was excused from voting, on the ground that "it had been so separated from the rest of the business, as to become personal to himself: since it was no secret that he was responsible for the position which the Calendar had taken in 1849.

The vote being taken by Yeas and Nays, there were found *of the Clergy,* 51 Yeas, and 5 Nays: of *the Laity,* 29 Yeas and 2 Nays.

So the resolutions of the committee were adopted entire, and their report accepted.

[On both votes several of the Clergy refused to vote; and it is possible that we may be obliged to correct our figures, by *one* or *two,* either way, next week, as there was some difficulty in ascertaining the precise result.]

A recess was taken till 3 1-2 P. M.; when some miscellaneous business was transacted.

The Sermons of the Rev. Dr. Williams, and the Rev. Mr. Pitkin were ordered to be printed; the *resolution* being offered by Dr. Jarvis, with a *proviso,* that it should not pass into a precedent, being justified by the extraordinary solemnities and circumstances of the Convention of 1850.

After the usual prayers and the Apostolic Benediction, pronounced by the Bishop, the Convention adjourned *sine die.*—*Calendar.*

MARYLAND.—*Correspondence.*—Extract from the address of the Bishop :—"One other topic, less pleasant to introduce, I am bound to present to you. A visitation to a congregation in this city was broken off, and the appointment revoked, because the Rector of the Church claimed to control the services and my ministrations on the occasion. As well to explain the nature of his claim, and my consequent protection of my office by declining to bring it into collision with that claim, as because ulterior proceedings have been grounded upon my withdrawal of the appointment, I shall lay upon your table the correspondence that has passed between me and the Rector and Vestry of Christ Church, Baltimore, since 15th January in the current year. You will bestow on it such attention as you may think called for."

To the Rev. Henry V. D. Johns, D. D., Rector of Christ Church, Baltimore.

Reverend and Dear Sir :—As I have received no intimation from you of any desire for my services in the congregation under your charge, since my last visit on Sunday, March 7th, 1847, and the "three years" canonically specified as the longest interval that ought to elapse between the visits of a Bishop "to the churches within his diocese, for the purpose of examining the state of his Church, inspecting the behavior of his clergy, and administering the apostolic rite of confirmation," have now nearly expired, it becomes my duty to give you this notice, that I intend, God willing, to visit Christ Church Baltimore, on the Fifth Sunday in Lent, March 17th, at the usual hour of morning service, to celebrate divine service, preach and confirm such candidates as you shall then be ready to present for that purpose. I shall be glad also, on that occasion, to have preparation made for my celebration of the Holy Communion, and to have the devotions of the people collected at the Offertory appropriated to the Diocesan Board of Missions.

Very faithfully and truly, your friend and brother,
WM. ROLLINSON WHITTINGHAM,
Bishop of Maryland.

Baltimore, January 15th, 1850.

To the Rt. Rev. William Rollinson Whittingham, D. D., Bishop of Protestant Episcopal Church in Md.

BALTIMORE, January 22, 1850.

Rt. Rev. and Dear Sir—I have received your official notice of a visitation of Christ Church, to be made on the 5th Sunday of Lent, March 17th, at the usual hour of morning service, and in compliance with the same, will have due and canonical preparations made, in order to afford you every facility for examining the state of this church, inspecting the behavior of its rector, and administering the apostolic rite of Confirmation.

In reply to your remark, that you "have received no intimation" from me "of any desire for your services in the congregation under my charge, since your last visit on Sunday, March 17th, 1847." I have to say, that as the 26th canon, section 1st, of the General Convention of 1832, entitled, "Of the duty of Ministers in regard to Episcopal Visitations," specifies what is my duty "on notice being received from the Bishop," but is silent as to any "intimation" from the Minister to the Bishop," when the latter should perform his required services, my obligations carefully to obey the laws of this Church, have constrained me, although my charge has needed a confirmation, respectfully to await your official action.

In relation to your remark, that you "shall be glad also," on the occasion above named, "to have preparation made for your celebration of the Holy Communion," and further, to have the devotions of the people at the offertory appropriated to the Diocesan Board of Missions, I am obliged by the vows which bind me in duty and allegiance to this Church, to say that I cannot accede to your request; as the canons in relation to Episcopal visitation are wholly silent upon these matters, whilst the rubrics in the order for the administration of the Holy Communion assign to the minister or priest the office of attending to the former, the Holy Communion, and the 52d canon of the General Convention of 1832, requires the alms and contributions at the administration of the Holy Communion, to be deposited with the minister of the parish, or with such church officer as shall be appointed by him, and to be applied by the minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit. Admonished by the silence of the canons on the one hand, and bound by the express command of the rubrics on the other, restrained also by a proper respect for the just influence of my office as a Presbyter of this Church, I cannot vacate those trusts which have been devolved upon me.

Where "law" speaks, I deem its voice the highest courtesy; but where law is silent, as it is in respect to the use of the pulpit and the desk, latitude is left for meeting and even exceeding the wishes of those with whom official relations are sustained. Availing myself of these opportunities, I have great pleasure in assuring you of the satisfaction it will afford my vestry and myself to have you occupy our pulpit and desk in preaching and reading prayers, at the time of your approaching visitation.

It cannot fail to strike your attention, that if you constantly preach and read prayers, at your visitations, you cannot have as favorable an opportunity of inspecting the behavior of your clergy, as if you required them to perform the primary offices, in your presence; yet as it is your desire, it is my earnest wish, to have it so, and my prayer to the great Shepherd and Bishop of souls, shall be, that you may come to us, in the fulness of the blessing of the gospel of peace.

Your friend and obedient servant,
(Signed,) HENRY V. D. JOHNS,
Rector of Christ Church, Baltimore.

To the Reverend Henry V. D. Johns, D. D.

MADISON STREET, Feb. 1, 1850.

Reverend and Dear Sir—Your letter in reply to my notice of visitation, only reached me this week, on my return from Annapolis. I have carefully weighed its contents, and with very sincere regret come to the conclusion that I must withdraw my notice, as you decline to comply with my request to have preparation made for my administration of the Holy Communion.

You will therefore please to consider my notice, sent you on the 15th inst., *as revoked,* and understand that I have no longer the intention to visit Christ Church, as therein proposed.

Very faithfully and truly, your friend and brother,
W. R. WHITTINGHAM

Rt. Rev. Wm. R. Whittingham, D. D, Bishop of Protestant Epis'l Church in Md., Baltimore, Md.

BALTIMORE, Feb. 8, 1850.

Rt. Rev. and Dear Sir—Allow me respectfully to acknowledge your favor of Feb. 1, 1850; and in reply thereto to reciprocate the regret you express at your conclusion, that you must withdraw your notice of your appointed visitation of Christ Church for the 17th of March next ensuing, especially for the reason assigned by yourself, as notice has been given to the congregation and names enrolled, of candidates for the holy ordinance of confirmation, in accordance with the 26th canon of the General Convention of 1832.

Very resp'y, your friend and obedient servant,
(Signed,) HENRY V. D. JOHNS.

BALTIMORE, 9th May, 1850.

To the Rt. Rev. Wm. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church, in the Diocese of Maryland.

Rt. Rev. and Dear Sir—The Vestry of Christ Church, Baltimore, are of opinion that you have violated the 25th Canon of 1832, of the General Convention, in not having visited this Church since the 7th March, 1847, which is more than three years ago; and also in having declined a visitation for an insufficient reason, viz: "as you (the Rector) decline to have preparation made for my administration of the Holy Communion."

They have therefore determined to lay before three bishops of our Church the correspondence which passed between yourself and the Rector on that subject.

The object of this proceeding is to endeavor to ascertain in a manner provided by the Canons of the Protestant Episcopal Church of the United States, whether a bishop of this Church has the right to decline the performance of a duty enjoined on him by a Canon of the General Convention, for the reason that the Rector of a church in his Diocese has on occasion of a visitation declined to surrender to him a part in the public worship of Almighty God, which has not been assigned to the Bishop by the Rubrics, nor declared in the Canon relating to Episcopal visitation, to be a part of the duty therein set forth.

We are, very respectfully, your friends and obedient servants,

(Signed,) Henry V. D. Johns, Rector of Christ Church; H. A. Thompson, James Carroll, Isaiah Mankin, S. G. Wyman, Leonard Mackall, H. M. Bash, Haslett McKim, Members of the Vestry of Christ Church, Baltimore.

To the Rev. Henry V. D. Johns, D. D., Rector, and Messrs. H. A. Thompson, James Carroll, Isaiah Mankin, S. G. Wyman, Leonard Mackall, H. M. Bash, and Haslett McKim, Members of the Vestry of Christ Church, Baltimore.

Gentlemen—Your communication of the 9th inst., only reached me this afternoon, on my return to the city.

It does not become me, at the present stage of the proceedings, to express an opinion on the subject of its contents.

It is my purpose to lay this communication, together with the correspondence to which it refers, before the Annual Convention of the Diocese that is expected to assemble in two weeks from this day.

Very faithfully your friend and servant in Christ,
(Signed,) WM. ROLLINSON WHITTINGHAM,
Bishop of Maryland.

Baltimore, May 15th, 1850.

NORTH CAROLINA.—The Convention of the Church in this Diocese has just brought its labors to a close, and as the result of its deliberations may be of interest to the Church at large, permit me to present you with a brief account of them.

On the evening before the day appointed for the meeting of the Convention, the greater part of the Presbyters of the Diocese, in accordance with a previous call received from him, met their Bishop in Convocation, for the purpose of consulting on the means best adapted for restoring harmony and good will throughout the Diocese. At the conclusion of a long session, in which the greatest freedom of discussion was allowed, a committee of seven Presbyters was elected by ballot to confer with the Bishop on this most important subject. Upon the re-assembling of the Convocation on the following day, this Committee reported that it was the intention of the Bishop, in pursuance of their advice, to make such statements in his usual annual address to the Convention, as would tend to remove the existing anxieties of the Diocese.

Accordingly, in his address to the Convention on Thursday, the Bishop adverted to the causes of disquietude which had been brought to his notice, denying explicitly the false doctrines that had been imputed to him, and directly and distinctly declaring his adhesion to the truth of Christ's doctrine as laid down in the standards of the Church. These remarks were received with great satisfaction by the great body of the Convention; but as it was feared that some further action would be nesessary to a perfect restoration of peace, the Bishop on the following morning addressed the Convention as follows:

"Brethren of this Convention :

Aware that the difficulties in this Diocese, to which I have alluded in my address, still threaten the peace of the same, and being anxious to do all in my power to restore perfect harmony and good will, I hereby ask of you a Committee of Clergymen and Laymen to investigate the whole circumstances connected therewith, and report to a future meeting of this body."

Upon the reception of this dignified address, it was resolved to accede to the request of the Bishop, by the election of a committee for the purpose specified by him, to consist of three Clergymen and three Laymen, whose duty it should be to report the result of their labors, to the next Annual Convention of the Diocese, to be held at Fayettville on the fourth Wednesday in May, 1851. The following persons were elected as members of such committee: Rev. R. S. Mason, D. D., Rev. R. B. Drane, D. D., Rev. Jarvis B. Buxton, of the Clergy: Mr. Josiah Collins, Mr. Geo. W. Mordecai, Hon. Agustus Moore of the Laity.

The constitution of this committee was satisfactory, we believe to the entire Convention; and the quietness with which the whole matter was conducted—the fewness, brevity, and calmness of the speeches made, and the Christian charity which seemed to pervade the whole body, were so many indications of the presence of the Spirit of Peace, "without whom nothing is strong, nothing is holy." Many who went to the Convention with hearts full of fears and forebodings of ill, have returned to their homes with hearts of gratitude, rejoicing that we have now the prospect of a perfect restoration of peace and confidence, without the necessity of any external interference in our Diocesan affairs. M.

The following persons were elected delegates to the next General Convention; Of the Clergy: Rev. R. S. Mason, D, D. Rev. R. B. Drane, D. D. Rev. Jarvis B. Buxton Rev. Samuel I. Johnston. Of the Laity: Messrs. Josiah Collins, John S. Eaton, John W. Wright, Edward L. Winslow. And the following were elected as alternates of the Clergy: Rev. Messrs. Edward M. Forbes, Wm. E. Snowden, Jos. B. Cheshire, Alfred A. Watson! Of the Laity, Dr. R. Piemont, Mr. John H. Bryan, Dr, F. J. Hill, Mr. James W. Bryan.—*Banner.*

Since the above was in type we have received the *Newbernian* of June 11, which gives at length the remarks of the Bishop above alluded to, and also the report of the Committee thereon. We insert them with the utmost gratification.

On Thursday the Bishop read his Journal and address to the Convention, from which we make the following extract in relation to the doctrines which have given rise to so much diversity and perplexity of opinion in the Diocese, vize: "It remains to notice one of my official acts during the present year, which has been the occasion of a good deal of misapprehension and which requires of me a few words by way of safeguard. I refer to the issuing of a Pastoral letter relating to the action of the last Convention of this Diocese. Without going into a defence of the grounds which seemed to me to make the publication of that letter necessary, I would express my deep regret, that any of the statements should in any degree have admitted the idea of an intention on my part to question the motives, the truthfulness, or faith of my Clergy. Notwithstanding the circumstances which under Providence have given the appearance of distrust between some of the most valued of them and myself for a time, I desire now to assure them as a body, of my entire confidence in their affection, their charity, and firm adherence to the faith, and discipline of the Church. I have labored among them for nearly twenty years, and know very imperfectly, but with a sincere desire for the good of my diocese, and I believe with unwavering fidelity to my trust. Still I claim no infallibility beyond honesty of purpose and diligence in duty, and no indulgence beyond that, which is extended to every man laboring under the infirmity of a human judgment, and the oft recurring and some times prostrating diseases of a human body. For myself as an individual, I have nothing to urge—nothing to say.—But as your Bishop, responsible in some sort at least for the truth, I feel bound to remove in terms of plain denial some misconceptions, which are operating to hinder the due effects of that truth, as set forth in my writings, and to keep up agitation and distrust in the Diocese. I neither teach nor hold as some have thought, private auricular confession and absolution in the Romish sense. The Romish Church holds them to be a necessary sacrament in themselves, as is Baptism and the Lord's supper. I hold and teach that our branch of the Church denies this. That Church makes them obligatory on all her members—I teach and hold that our Church does not—but makes them an exception to a general rule—which general rule is public confession and absolution according to the forms in our Liturgy. That Church obliges the Priest to see, that every communicant comes to them. I teach and hold that our Church leaves it with the penitent to determine whether and how far he need them, and does not permit the Priest to do more in bringing the penitent to them, than to point out the dangers of self-trust and self-delusion, and the benefits of unburdening the conscience and receiving the Godly counsel and service of God's ministers, according to the direction of the exhortation to the Holy Communion in our Liturgy. That Church holds to the necessity of confessing each mortal sin of thought, word, and deed to the Priest. I teach and hold that our Church regards it needful, that each communicant should so search and examine his conscience according to the rule of God's commandments as to be able to confess all heinous offences "in will, word and deed," to Almighty God; and that if he cannot by this means quiet his conscience, and come to the Holy Communion "with a full trust in God's mercy", he shall open his grief to some minister of God's word, that he may obtain his counsel and aid, to the removing of all scruple and doubtfulness.

In regard to Christ's real presence in the Holy Eucharist, I neither teach nor hold it, in the sense of *transubstantiation;* neither do I teach nor hold, as I do not understand how Christ is there present—further than that, He is not there in a material but spiritual manner—"but because *spiritual,* not the less *real.*" I do not hold or teach that "the creatures of bread and wine" in the Holy Eucharist are to be in the meaning of the 28th article, "reserved, carried about, lifted up, or even worshipped."

I do not teach or hold, that our Church allows any addresses, by way of prayer and invocation to the blessed Virgin, or to any Saint or Angel; while I regard the Romish doctrine of invocation to Saints, implying meritorious mediation and condemned by article 32, as clearly derogatory to Christ, and opposed to God's word.

Finally I do not teach nor hold that our branch of the Catholic Church is from any cause either in heresy or schism, or that she is destitute of the true Sacramental system. This much have I thought it best to say *negatively,* to guard my affirmative teaching, from misconstruction and misapprehension. That teaching is before you, in my published writings, with such explanantions as I have felt myself called upon, to give. Whatever may be the imperfections of the teacher, (and he feels that they are many) for the returns made to him for his sincere, and he believes greatly needed efforts, he has the satisfaction of a firm conviction, and the privilege of constant prayer, that Almighty God, will so overrule those efforts, as to make them redound to his glory and the good of his Church.".

On Friday the Committee on the State of the Church made their report which is as follows, viz:

The Committee on the state of the Church would respectfully report: That they have examined the annual address of the Bishop and the parochial reports, and find that during the first Conventional year, there have been 589 Baptisms, and 168 Confirmations. From many of the Parishes, no report has been made of the number of Catechumens the number as reported is 790–Communicants reported 2137. From the report of the Bishop it appears that two Churches have been consecrated—that he has ordained two Deacons and one Priest, and that there are five Candidates for orders. The Committee have heard and read with great satisfaction, that portion of the Bishops address, which contains the explanation of doctrines taught, in his published writings, stating that "he feels bound to remove in terms of denial, some misapprehensions, which are opperating to hinder the due effects, of that truth, as set forth in his writings," and they trust that these explanations will tend to remove the agitations and distrust of which the Bishop speaks, and have the same effect upon the Church throughout the Diocese, which they have had upon the mind of the Committee of inducing the hope, that the peace and harmony, for which this Diocese was formerly distinguished, may be restored. The Committee must not omit to express the gratification with which they have received the expression contained in the Bishop's Journal, of his entire confidence in the affection of the Clergy an their firm adherence to the faith and discipline of the Church. The Committee have also heard with pleasure, the interest which is taken in *Church Education* by the establishment of Parochial Schools, as thereby they consider, that the Church system will be more perfectly carried out, and will tend to insure with more readiness and understanding, on the part of the young, the fulfilment of their Baptismal vows.

R. S. MASON, *Chairman.*

Kentucky Convention.—This body held its annual session in St. Paul's Church, Louisville. Its exercises were opened with the usual services of the Church; and instead of a sermon the Bishop delivered a charge to the clergy and laity of his diocese. The charge was an able one, decided in its tone, Scriptural and Evangelical in its doctrine. It is to be published, and we trust it will have a wide and extensive circulation. Several who heard it, regarded it as by far the best that has yet been written against the prevailing error of the day. Certain it is, there is no uncertain sound in his teachings.

After its delivery, the Convention was called to order by the Bishop, and duly organized for business—whereupon it adjourned, to meet at 3 P.M.

The afternoon session furnished matter of little interest, except to those who composed that body. A debate sprung up in reference to the admission of a new parish, (St. Peter's, Portland,) the committee regarding the papers presented imperfect, and its organization irregular. This parish, it would seem, had grown out of an effort on the part of the Rector and some of the members of St Paul's Church. After some debate, it was unanimously admitted, and delegates from the same were at once admitted to their seats. Friday morning was occupied in reading reports of committees, and of the various parishes of the diocese. Friday afternoon, immediately after the Convention was called to order, and the election of delegates to the General Convention was proposed, the Rev, Mr. Gallagher, of Covington, moved the postponement of all elections until the morrow, inasmuch as too much excitement prevailed among the members of the convention, to allow of their acting coolly and disspassionately; after much warm and animated discussion, the motion of Mr. Gallagher was carried, and the Convention adjourned.

On Saturday morning, after repeated ballotings, the following gentlemen were elected delegates to e General Convention -

CLERGY.	LAITY.
Rev. Mr. Berkley,	Hon. H. Clay.
" " Craik,	" Judge Bullock,
" " Rooker,	" " Beatty,
" " Maury,	" " Churchhill.

The friends of evangelical truth have much reason to rejoice at the result of this election, as a whole. Saturday evening was occupied by Dr. Waller, in imparting information connected with Shelby College. At 5 P. M. the Convention adjourned *sine die.*—*Ep. Recorder.*

INDIANA.—The thirteenth annual Convention of the Protestant Episcopal Church, in the Diocese of Indiana, assembled in Christ Church, Indianapolis, on Thursday, the 6th of June, 1850, at half past 10 o'clock, A. M.

Morning prayer was read by the Rev. J. C. Talbot, Rector of St. John's Church, Louisville, Ky., assisted by the Rev. C. A. Foster, Rector of St. Paul's Church, Evansville. The Rev. Dr. Claxton then read a portion of the 99th Psalm, which was admirably sung by the choir and congregation, accompanied with the music from the noble organ, which was lately purchased by the liberality of the members and friends of the Church, at an expense of $700, and then the ante communion service was read by the Bishop. The services were continued by singing the 97th hymn, when the Convention sermon was preached by the Rev. R. B. Claxton, D. D., Rector of Christ Church, Madison, from 1 Corin. x. chap. 32, 33 v. "Give none offence, neither to the Jews, nor the Gentiles, nor to the Church of God; even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved."

The Holy Communion was then administered by the Bishop to 14 of the clergy present, and afterwards by the Rev. Messrs. Talbot and Foster to the lay delegates and members of the Church. The Communion service was concluded by the Bishop, with the recitation of that noble hymn of praise, the "*Gloria in Excelsis Deo,*" which has been sung by devout men to the praise and glory of God for more than 1500 years, and, in which the clergy and laity present joined most fervently and heartily.

After the dismissal of the congregation, the Bishop called the Convention to order, when the former Secretary read the list of names of the clergymen entitled to seats in the Convention, furnished by the Bishop, when the following persons answered to their names:

The Rt. Rev. George Upfold, D. D., Bishop of the Diocese, and Rector of St. John's Church. La Fayette; Rev. F. C. Brown, Rector of Trinity Church, Michigan city; Rev. R. B. Claxton, D. D. Rector of Christ Church, Madison; Rev. Norman W. Camp, D. D., Rector of Christ Church, Indianapolis; Rev. George Fiske, Rector of St. Paul's Church, Richmond; Rev Benjamin Halstead, Rector of St. Paul's Church, Mishawaka; Rev. F. D. Harriman, Ass't. Minister of St. John's Church, La Fayette; Rev, Joseph S. Large, Rector of Trinity Church, Fort Wayne; Rev. S. W. Manney, Rector of Trinity Church, La Porte; Rev. John Martin. Rector of St. Paul's Church, New Albany; Rev. Josiah Phelps, Minister of St. Mary's Church, Delphi; Rev. Homer Wheeler, Minister of St. John's Church, Bristol; Rev. Andrew Wylie, D. D., President of the University of Indiana.

The Convention then re-elected *viva voce* the Rev. C. A. Foster, Secretary, and the Secretary appointed the Rev. F. D. Harriman as his assistant.

The following gentlemen were then elected members of the Standing Committee for the ensuing year:

Rev. Messrs. Andrew Wylie, D. D., N. W. Camp, D. D., and John Martin; George W. Mears, M. D., J. B. McChesney, and J. M. Moore,

The religious exercises were conducted on Thursday evening in Christ Church, when the Evening prayer was read by the Rev. F. C. Brown, assisted by the Rev. Dr. Camp; and after singing the 105th psalm, the Bishop preached from 2nd Kings v. chap. and 12 v. "Are not Abana and Pharfar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" The Bishop then administered the apostolic rite of confirmation to 10 persons, and afterwards delivered a serious and earnest address to the persons confirmed, to encourage them to hold the beginning of their confidence stedfast unto the end.

This was the *third* time in which the Bishop has administered confirmation in this parish, since his consecration, in Dec. 1849. The zealous and earnest labors of the clergyman in charge of this parish have not been unrewarded, for 20 persons have been confirmed since he has had the charge, and many persons have been admitted to the Holy Communion, who had been previously confirmed, while some who have been baptized have been called away to other sections of the country, without having had an opportunity to receive confirmation.

One of these persons, now on his way to California, was baptized a few weeks since, by immersion, in the pellucid waters of a stream in the vicinity of this city, in the presence of several members of the church and some of the citizens. The ceremonies were performed in the most solemn and appropriate manner, and every one present expressed their approbation, and some their astonishment that the services of the prayer book were so well adapted to the sacrament of baptism, by immersion.

Friday, 9 o'clock.

Morning prayer was read by the Rev. Homer Wheeler, assisted by the Rev. B. Halstead. The Bishop closed the religious exercises by reading some of the collects, and with the benediction.

The convention was then called to order by the Bishop, and the Secretary read the minutes of the former meeting which were adopted. After the transaction of some business of a local character, and the appointment of several committees, the Bishop delivered his first annual address. And the address will be found to be eminently worthy of the attention of the friends of the Church, because in addition to many suggestions of a practical character, it contains a just tribute to the many labors performed by the Rt. Rev. Jackson Kemper, D. D., late provisional Bishop of the Diocese, and a well-merited eulogium on the zeal, fidelity and uniform kindness, with which, for a period of more than 14 years, those labors were performed.

Bishop Upfold stated in his address that he had, since his consecration, consecrated 3 churches, ordained 3 Deacons to the Holy order of Priesthood, baptized 19 infants and 3 adults, administered the Holy Communion 8 times and confirmed 87 persons.

The Bishop also stated that, he had approved of the sentence of the ecclesiastical court, in the case of the Rev. G. Lamb Roberts, who had been found guilty of heresy, schism, slander, and a violation of his ordination vows. The sentence of the court was, that he should be degraded from his office, as a Deacon of the Church.

And the Bishop further declared that, he had in the presence of the Clergy of the Diocese, pronounced the sentence of degradation, and the Rev. G. Lamb Roberts was no longer a Minister of this Church.

The result of *two ballotings* for delegates to the General Convention, resulted in the election of the following gentlemen:

The Rev. N. W. Camp, D. D., Rev. J. S. Large, and Rev. Andrew Wylie, D. D.; J. M. Moore and James Morrison.

The Convention has adjourned to 3 o'clock this afternoon, and will probably continue in session until to-morrow afternoon. J. L. H.

Indianapolis, June 8, 1850.

CLERICAL CHANGES.

The Rev. James Stephenson, having accepted a call to the Rectorship of Dorchester Parish, wishes his letters and papers to be directed to Taylor's Island P. O., Dorchester Co., Maryland.

Married.

On Tuesday morning, 18th instant, in the Church of the Holy Apostles, by the Rev. Frederick Ogilby of the Church of the Ascension, Philadelphia, AUGUSTUS H. HAIGHT, to ANNA L., daughter of the late Leonard Ogilby, Esq., all of this city.

On the 15th instant, in Trinity Church, by the Rev. Caleb Clapp, ALEXANDER PERRY, M.D., of this city, to Miss MARY A., daughter of the late John L. Crawford, of Pawlings, Dutchess Co., N. Y.

On Monday the 10th ult., in St. John's Church, Charles town, Mass., by the Rev. P. H. Greenleaf, the Rev. CORNELIUS E. SWOPE, of Chicago, Ill., to FANNIE C., youngest daughter of the late Rev. Joseph Prentiss, of Catskill, New York.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

JUNE.

Fourth Sunday after Trinity, June 23, A.M., Grace Church, Brooklyn Heights.
Fourth Sunday after do do P.M., Holy Comforter, N. Y.
Friday, June 28, P.M., Maspeth.
Saturday, June 29, A. M., Scarsdale.—Laying Corner Stone.
Fifth Sunday after Trinity, June 30, A.M., Trinity, N.Y.—Ordi'n. E., Messiah, New York.

JULY.

Tuesday, July 2, A M., Goshen ; P.M., South Middletown.
Wednesday, July 3, P.M., Marlborough.
Friday, July 5, A.M., Esopus ; P.M., Rondout.
Saturday, July 6, A.M., Kingston ; P.M., Ulster.
Sixth Sunday after Trinity, July 7, A.M., Catskill ; P.M., Athens.
Monday, July 8, P.M., Grace, Albany.—Laying Corner Stone.
Tuesday, July 9, A.M., Holy Innocents, Albany.—Consecration.
Wednesday, July 10, A.M., Charlton.—Ordination.
Thursday, July 11, A.M., Burnt Hills.—Consecration.
Friday, July 12, P. M., Christ, Troy, E., St. Paul's Troy.
Monday, July 15, P.M., Governor's Island.

AUGUST.

Friday, August 16, A.M., Walton ; Saturday, Aug. 17, A.M., Delhi.
Twelfth Sunday after Trinity, August 18, A M., Hobart ; Monday, August 19, P.M., Prattsville.
Tuesday, August 20, A.M., Windham ; P.M., Cairo.
Wednesday, August 21, A. M., Oakhill ; P.M., Greenville.
Thursday, August 22, P M., Rensselaerville.
St. Bartholomew, Saturday August 24, A.M., Fort Edward.
Thirteenth Sunday after Trinity, August 25, A.M., Sandy Hill ; P. M., Glenn's Falls ; Tuesday, August 27, A M., Chester.
Thursday, August 29, P.M., Ticonderoga.
Friday, August 30, P.M., Whitehall.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual Meeting will be held in St. Thomas's Church, in this city, on Tuesday evening the 25th inst., at 7 o'clock.

The Annual Sermon will be preached the same evening. Divine service to commence at 8 o'clock. By order

3t A. BLOOMER HART, Rec. Sec.

ST. PAUL'S CHURCH, WILLIAMSBURGH.

The ladies of this Church, intend holding a Fair for the purpose of assisting in erecting a small edifice to worship in, and respectfully solicit from their friends and the Church, in this Christian undertaking. Any donations will be thankfully received at the bookstore of Messrs. Stanford & Swords, New York, and at the house of the Rector, Rev George W. Fash, Theserole st., near Union Avenue ; also, at the house of the Directress, Mrs. John P. Teale, 222 Grand st., Williamsburg.

June 22.—3m

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Fourth course of Sunday evening Lectures. The Church's Standards of Doctrine, Discipline, and Worship.

Lect. I, (on Sunday, June 23d,) THE BIBLE. *The Obligations of Christendom to the Church, for her English Version of the Scriptures.*

Service at 7½ P.M.

CALVARY FREE CHURCH, WILLIAMSBURGH,
Third Street, near Grand.

The Rev. Mr. Clements, Assistant Minister of St. Anns, Brooklyn, will preach in the above place of worship, on Sunday evening next.

Service at a quarter before eight.

June 22.

FLOATING CHURCH OF THE HOLY COMFORTER.

Bishop Whittingham will administer the Rite of Confirmation in the above Church, by divine permission, next Sunday afternoon, (the fourth after Trinity.) Service at ½ past 3 o'clock.

June 18.

☞ The Rev. J. C. Tracey, having resigned the Professorship of History, in the College of St. James, requests letters and papers to be directed to him in Baltimore.

☞ The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, 26th inst., at 5 o'clock, PM.

A. TEN BROECK, Sec.

GENERAL THEOLOGICAL SEMINARY.

The Annual Examination of the Students of the General Theological Seminary of the Protestant Episcopal Church, will commence on Monday, June 24—the Feast of the Nativity of St. John the Baptist, and be continued on Tuesday and Wednesday, beginning each day immediately after Morning Prayer, which will be said at nine o'clock.

The Annual Commencement will be held on Thursday, June the 27th, in St. Peter's Church, Chelsea, (Twentieth Street). Service to commence at 10 o'clock, AM.

The clergy, and the friends of the Seminary generally, are invited to attend.

BENJAMIN J. HAIGHT,
June 20. Dean of the Faculty.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 15th inst.

St Peter's ch, West Chester, Rev C D Jackson, 33 35; St John's ch, Portsmouth, New Hamp, Rev Charles Borroughs, D D, 10; a lady, member of St Johns, Portsmouth, N H, handed with above, by George M Marsh, Esq, Trea, 10; St Mathew's ch, Unadilla, Rev Norman H Adams, 6 78; Christ ch, Cooperstown, Rev S H Batten, 6 60; St. John's ch, Monticello, Rev E K Fowles, 3; J H S, a donation, 1; J V Norden, annual, 2; total, $72 73.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 22, 1850. 20 John street.

NASHOTAH SCHOOL.

The subscriber acknowledges the receipt of the following sums for this Institution, since the date of his last.

Thank offg from a friend, 30; a member of the Chapel at Fort Monroe, Va, 10; Fem Miss Soc of St John's ch, Portsmouth, N H, 20; Grace ch, Utica, 10; Calvary ch, Homer, 5; St Peter's ch, Auburn, 20; total, $95.

T. N. STANFORD, Treas.

Advertisements.

REPORT FOR MAY.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of May, Two hundred and four new policies, viz.:

To Merchants	44	To Ladies	
Mechanics	39	Physicians	7
Farmers	27	Lawyers	7
Clerks	12	Clergymen	
Public Officers	5	Machinists	5
Manufacturers	28	Agents	6
Mariners		Teachers	8
Bankers		Others	16
	158		46
		Total	158
Whole number of Policies Issued			5848

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.
MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

TEACHER WANTED—A Teacher of French and Music, Piano and singing, in a school for young Ladies in the South West. A middle-aged Churchwoman would be preferred None need apply unless fully competent, and satisfactorily recommended. Address "Ashwood" at this Office, where information may be had.
May, 1850—tf.

COMPLETION OF ARNOT'S GOTHIC ARCHITECTURE.
NOW READY—(COMPLETE.)
Nos. 1 to 12.—Price 25 cents each.

GOTHIC ARCHITECTURE, applied to Modern Residences. Containing Designs for Entrances, Halls, Stairs, and Parlors, Window Frames and Door Panneling, the jamb and label Moulding on a large scale; the decoration of Chimney Breasts and Mantels; Panneling and Groining of Ceilings, with the appropriate furniture. The whole illustrated with Working and Perspective drawings, and forming all the necessary parts of a modern dwelling. Ay D. H. ARNOT, Architect.

⁂ Subscribers are requested to complete their sets without delay, as the work in separate numbers, will only be for sale for a limited time.

D. APPLETON & Co., Publishers,
200 Broadway.

LITTELL'S LIVING AGE, No. 318, 12½ cents.

CONTENTS.

1. German Popular prophicies, *Blackwood's Magazine.*
2. A Regiment during the Russian Campaign. do.
3. Death of Wadsworth, *Times.*
4. Commercial Missioe to Japan, *Unitsd Service Mag'zn*
5. Dettice Arnold, Chap. I. *Lakies Companion.*
6. Sir Henry Bulwer, at Baltimore, *Examsner.*
7. England, France and Russia, *Com. advertiser. Times.*

POETRY.—Woman's Faith: Sleeping Girl, To a Mother on the Death of an Infant.—To Burns' Highland Mary,—To an Angel of Raphael's.

SHORT ARTICLES.—Jonn Bull and Brother Jonathan New Books.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by DEWITT & DAVENPORT, Tribune Buildings New York.

Poetry.

(For the Churchman.)

Lines

To an aged Clergyman, on hearing that he designed abandoning the exercise of the Sacred Ministry, on account of his age and infirmities.

Soldier of Christ, the mighty King,
Oh! lay not yet thine armour by—
Thy helmet, shield, and buckler bring—
The battle fight—a soldier die!

The foe himself is on the ground—
The strife is at its very height!
Methinks I hear the trumpet sound!
Soldier of Christ renew your fight!

What though the conflict be severe?
What though with age thou stricken art?
Thy Captain, CHRIST, is ever near
To guide thee on, and cheer thy heart.

What though the outward man decay,
And life itself is ebbing fast?—
God can renew thee day by day,
And give thee strength unto the last.

Oh! lay not then thine armour by,
But like the Warrior Paul of old,
"Fight the good fight," and get, on high,
The promised crown, a crown of gold!

Kickapoo, Ill., May, 1850. S.

Selected Matter.

London Ragged Schools.

In the present "merry month," when, in ostentatious defiance of Mr. Carlyle, orators are holding forth on every posssible "stump" and every conceivable subject, emulating the brilliancy of meteors while partaking perhaps only of their evanescence, and resembling bees in their numbers rather than their utility; in short, when the soil of public speaking is so fertile that fresh flowers of rhetoric spring up after every glass of water, while its fruits are so seldom to be seen—it is gratifying to find several thousands of persons gathered together in a cause which is as excellent as it promises to be successful.

In Exeter-hall, on Tuesday night, were assembled—we cannot tell how many thousands of persons—but certainly a sufficient number to fill the hall itself to very inconvenient excess, without satisfying the requirements of a large proportion of enthusiasts who crowded the lobbies and stairs, and maltreated the door-keepers. The respectable audience who crowded Exeter-hall on Tuesday were neither land-holders nor undertakers, howling after protection; they were not languid dilletanti, big with the advent of a new prima donna; they were not unreflecting zealots bent upon sending missionaries to the mountains of the moon, and securing for "Quashee" a tract in addition to his "abundant pumpkin;" neither were they the degraded and brutalised mass for whom a public execution could possess charms—they were a well-informed, sober, sensible body of persons, engaged in a good cause, and armed with all the weapons that faith and enthusiasm can bring into the field. The supporters of the "Ragged School Union" had heard strange stories for many weeks past of the evils of the system to which they lend their aid; they had heard their favorite institutions styled "nurseries of crime;" they had seen statistics summed up into appalling totals to prove not only that ragged school education was mischievous, but that education of any kind was the great enemy of morals and prosperity. In support of this strange theory they had heard of prisons being ransacked to catch up the stray opinions of the respective and respectable gentlemen who take care of the souls and the keys in those institutions; they had heard of policemen in a preternatural state of enlightenment hitherto unexampled in the force, giving crushing testimony as to the "hevils of promiscus hintercourse:" and they had heard of juvenile thieves, who doubtless possessed all the chivalrous love of truth which is ascribed to the celebrated Mr. Sheppard, as redeeming all his burglaries—dating their initiation into crime from their first admission into ragged schools. The puzzled subscribers would doubtless have been treated to the additional testimony of various erudite beadles and baked-potato men—who are the great fountains and source of the new school of knowledge;—and, doubtless, the political opinions of a few precocious charity-boys would have been brought to bear on the question—on the principle that "every little helps"—but for an unfortunate and untimely event. This was nothing less than the utter overthrow, as a connected argument, of the great edifice which had taken so many little people to erect. The fabric was proved to have been raised upon false premises; some of the statements were nulified by counter-statements on the other side; and a great deal of the testimony was falsified altogether. The opinions of reverend gentlemen in prisons did not seem to be so much against ragged schools, after all, policemen were found faithless; and as for the hypothetical beadles, baked-potato men, and charity boys, before mentioned, they remain in their appropriate obscurity.

What has been the consequence of this? The ragged schools promise to be in a better position than before. The great mass of their supporters, having recovered from their astonishment, assemble in Exeter-hall more attached than ever to the system, the merits of which many have for the first time discovered while searching for its defects. In the meantime the greatest amount of harm which its opponents can have effected is, causing a few feeble-minded persons to withdraw their subscriptions.

Any person who is inclined to doubt the power of the schools to stand permanently against the attacks of their opponents, should have been present at the meeting on Tuesday, and witnessed the enthusiasm of the many thousands assembled there, among whom there was not one dissenting voice. This enthusiasm, indeed, was the great feature of the proceeding. The speakers told us little that was new. Lord Ashley was moderate and sensible, as usual, expressing his continued confidence in the system, notwithstanding all the imperfections which everybody admits it to possess; commenting upon the inefficiency of the evidence which had been brought against the schools, and pointing out the danger of making charges which cannot be substantiated. Beyond this, and a very valuable suggestion as to the probable consequences of public support being withdrawn from the schools, and their fifteen thousand children being turned out destitute into the streets, his lordship said little that has not been said before. By the way, when he enjoined his hearers to have faith and patience, and believe in the text, that "heaviness may endure for a night, but joy cometh in the morning," did he intend a sarcasm against the speakers who were to follow him?

Thus much for the good or evil effects of ragged schools—a question which we may now consider to have been set at rest. Their operation seems to have disappointed a great many kind-hearted, sanguine persons, who expected to see wings growing from beneath the felon's fustian, and every inferior portrait of humanity turned into a Transfiguration. The fact is—as we have said on more than one occasion—it is the beneficial tendency of the schools which encourage their supporters, rather than any precise miracles that they work.

It is no slight praise to such institutions to say that they have done much where nothing before was expected, and promise even more than the most sanguine could at one period have anticipated.—*London Express, May* 18.

From the Edinburg Review.

Ancient and Modern Poetry.

The difference between ancient and modern poetry is in some measure analogous to that between the landscape of the South and of the North. Seen through the air of gem-like purity, the former is characterized by its amplitude and its definiteness. A wider horizon embraces a nobler and larger field,—a field, notwithstanding, distinctly limited; for in that clear air the distant mountain cuts the sky with a sharp and marked line. The landscape of the North is, on the contrary, seen as through a mist; but that mist harmonises the light and shade, freshens the near thicket with a more various coloring, and diffuses over the retiring distance a shadowy tenderness and pathos. In the former, the remote mountain looks like a hill, so clearly is every bush and rock revealed; in the latter, the hill hard by is robed in blue, and from being placed at an imaginary distance, seems a mountain. The southern landscape is more beautiful to the senses, and lends itself more easily to art; the northern makes a more touching appeal to the imagination, and lives more in the affections. When we say that the southern landscape lends itself easily to art, we refer to the art of the painter, who, in delineating its majestic and graceful outlines, and its colors,—mellow, and, as itwere, seasoned, even in that resplendent light,—finds comparatively little which requires to be idealized.

How little the beautiful landscape of the South contributed to the kindred art of Poetry in ancient times, has been more than once remarked, but has not, so far as we remember, been adequately accounted for. And yet the circumstance could never have excited surprise if the true character of ancient poetry had been understood. That mountain scenery should have been distasteful to a Greek is a fact easily explained. Mountain scenery like that found in most parts of Greece, is to none a matter of indifference. Like music, it is positively distasteful to those for whom it has not an attraction, Two characteristics of the Greek imagination indisposed it to such scenery,—its love of the orderly and the symmetrical, and its aversion to the unlimited and the terrible. There is an infinitude about mountain scenery, as about Gothic architecture. The broken precipice and abysmal gulf,—the ridges, line beyond line, pointing to, and stretching after unattainable distances,—the rocks in their fall indicating unmeasured force, and where they lie arrested, eternal repose,—the labyrinthine defiles drawn out in endless perspective,—the chaos of cliff and peak in their wild harmony, suggestive of a veiled design,—the valley convulsed in a moment, and the sabbath of the mountain top; these things, nay, the very odours from forest depths, and the sighing of innumerable pines, include in them an element of the infinite. In such scenery the Greek imagination, possessing no key to its harmonies, saw nothing to delight it, but much to disquiet, to discompose, and to abash.

It is less easy to account for the fact that we find in Greek poetry but few allusions to the landscape of the plain. The Greeks were a loquacious race, and what they enjoyed they ever celebrated; and the truth is, that there are not only countless species of beauty in Nature's ample domain, but many different modes of enjoying the same beauty. The Greeks, however, appear to have regarded Nature in a manner at once too sensuous and too imaginative for the appreciation of landscape. For the mere bodily eye, landscape can hardly be said to exist; the separate objects that compose it appeal at once, and individually, to the sense; but to combine those objects into a harmonious whole, to follow in thought the stream that flows past homestead, and tower, and town, to diffuse one's spirit over a wide tract, playing with the reeds in the foreground, reposing in relaxed enjoyment on the gradations of distance, and wistfully bending over the purple on the horizon,—in other words, to enjoy the landscape as landscape,—is an endowment not of the sense, but of a moral sentiment sustained by associations and affections. A much larger range and variety of feeling enter into modern life, and therefore into modern art: until some, while gazing over landscape, can break out, with Cowper—"His are the valleys, and the mountains His, and the resplendent rivers!" and reconciled with Nature through knowledge of a common Creator, read in its countenance the hieroglyphic language of a spiritual world, and recognise in its perishable expanse the cradle, the home, and the grave of affections born for immortality. The Greek enjoyed Nature not less, but in an opposite manner. The very vividness with which each natural object, taken separately, thrilled through his delicate organization, enkindling a child-like admiration and delight, must have proved an obstacle to that calm activity which combines object with object. His imagination also, as well as his sensibilities, acted after a fashion more impulsive and less reflective. It tarried with the object close by; but looking on it as a marvel that needed interpretation, it crowned it with a legend.

Few things are more curious than the connexion between Pantheism, the philosophical basis of Greek religion, and the polytheistic worship, apparently its opposite, though in reality but a different style of its development. The Pantheist believed in no creative God existing independently of Nature. He believed in a spirit diffused throughout all Nature, animating it and sharing its eternity. He looked upon Nature in a double aspect. Its perishable details he regarded with a lofty indulgence or with an Epicurean sympathy; but on its cyclical and self-renewing revolutions, on its rivers unexhausted while wave after wave disappeared, its forests springing up again from the soil of their own dead leaves, its day re-issuing out of night, and life reborn from death,—on these things he gazed with wonder and with reverence, the raging torrent or the fertilising stream seemed alike to him an attribute of the one pervading spirit,—a function of the one diffused life. A divinity not representing a prevailing Will, but a pervading Existence, and presented to the mind rather than to the Moral Sense was thus worshipped in the natural objects that symbolised its offices, as it might equally have been through images made by mortal hand. Such a theology will not long remain a religion in a higher sense of the term. It will not *bind* men through a spiritual awe, to practical self-sacrifice. The balance between the sensuous and the supersensuous may by it be maintained as long, and only as long, as the moral sense retains a supreme place in the human heart. But in the downward tendency of natural instincts the heart gradually surrenders its charge to the unsafe keeping of the imagination, a faculty prone to divinities, but less jealous in the vindication of their integrity than of its own liberty. The belief which fancy simulates for its own contentment fills up, indeed, for a time, the place, and conceals the departure of that Faith to which the soul had once acknowledged a devout allegiance. The sense of religious obligation, however, once dissipated, the great central idea, that of the unity of the pervading Divinity, relaxes its grasp; and in the warm atmosphere of a pleasurable credulity, the seal melts from the testament of faith, the covenant of duty is abrogated, and the spiritual inheritance is forfeited. Powers which formerly were venerated as distinct but indivisible attributes of the one universal Divinity require more and more, in proportion as their common internal support is removed, a sensible type in order to be realized. Previously those Powers had, as it were, stood round the circle of existence, fixed and lifeless symbols; in a moment the centre to which they were attached, ceases to exist; each now lives and moves; emblems become realities, and attributes rise into Gods.

At the same period that religion is superseded by art, priests are supplanted by poets. These poets are mythologists; and daily, in their hand, the worship which consecrates grove and stream, acquires a more distinct articulation. Reverence for the supernatural having passed away, their function is to make relics of the memorials it has left behind, to bind into chaplets the flowers which Proserpine dropt in her flight, and to elevate Nature without transfiguring it. Marvellously did the Greek intelligence, penetrating at once and plassic, adapt itself to this labor. A profound sympathy with Nature, so considered, made them familiar with her kindly meaning and half uttered words. They set the latter to a congenial music; but they never departed from the sense. In interpreting her works, they were careful to add little, and to explain nothing wrong. They never, like the Indian or Egyptian mythologist, sacrificed beauty to philosophy, or extended the symbol into ungainly allegory. The powers which embodied the different elements continued elemental still. If the nymph emerged from the sea—

> Her mantle showed the yellow samphire pod,
> Her girdle the dove-colored wave serene.

The Hamadryad with her labyrinthine hair, her shadowy aspect, and murmuring scarce organic voice, as native to the boughs amid which she rose, as the bubble is to the fountain. These divinities represented nothing truly divine, because they did not include the idea of Holiness; but they were next to the Divine, for they were human without the burden of mortality. The tutelary deities of hill and dale, if they kept the keys of no temple, opened out at least the "palace of the humanities," and enabled the supreme earthly being to behold his own image in every earthly shape.

Rev. Gardiner Jones.

We publish the following from the R. Catholic Herald, published in Philadelphia, on account of the curious information it contains. We should like to know how this individual was recommended to Nashotah, or got there.—Ed. Churchman.

A Convert.

To the Editor of the Catholic Herald.

Mr. Editor,—In a late number of your valuable paper, I saw announced the conversion of an Episcopalian minister in the West, Gardiner Jones. From a letter addressed to Henry Clay, some months ago, I perceive that an individual with the same remarkable appellation, who was then a professor in the University of Notre Dame du Lac, South Bend, Indiana, in the name of the Faculty, undertook to interpret the sentiments of the Catholics of these United States, and to compliment the distinguished Senator on his zeal for the maintenance of the Union. Several years ago, a young man, the son of a Dutch Reformed preacher in the city of New York, was received into the Church, of which he proved for some time a conspicuous defender in the newspapers, and aspired to become a priest. After spending some time in the celebrated College of Mount St. Mary, near Emmittsburg, he changed his views, and passed to the Dutch Reformed College at Mercersburg; whence he went forth occasionally as a volunteer lecturer, to expose the horrors of Popery, of which he boasted to have acquired an intimate knowledge during his abode at Mount St. Mary's. At Waynesburg and Lebanon in this State, as well as in several other places, his coarse vituperation of priests and nuns, and his impious caricatures of the divine mysteries, are still remembered.

From the identity of the name, which is not so common as that of John Smith, I am led to suspect that it is the same individual, who may have put on the Episcopalian gown, and subsequently thrown it aside to return to Catholic communion. If his previous history were known to the estimable Superior of the Religious community at South Bend, he would surely have required of him a formal and unequivocal retraction of his errors and calumnies, and published it, in order to repair the grievous scandals which he has given to the Protestant public. As a penitent, silence would best suit him, after he had opened his lips once in humble acknowledgment of his prevarication. The reverend members of the Faculty have not before expressed their views on political movements, and would scarcely select a re-converted individual as the organ of their sentiments: still less would they present themselves as interpreter of the views and wishes of the whole body of Catholics throughout the Union. Under these circumstances, I think it proper to state publicly the facts regarding Gardiner Jones, which are notorious in the East, lest their confidence should be abused, and their charity towards a professed penitent, turned to the detriment of religion. Grace can work wonderful changes, and mercy to the penitent is the glorious attribute of our holy religion.

> Who by repentance is not satisfied,
> Is not of heaven or earth, for these are pleased;
> By penitence the Eternal's wrath's appeased.

But we are taught to look for fruits of penance. Humility is characteristic of the true penitent. He shrinks from the public gaze, and in silence mourns over his past prevarications. When without any reparation of his grievous scandals, an individual—who has a second time passed through the process of conversion—stands forward in the name of a religious community, and of the whole Catholic body, and addresses the first Statesman of the Union, he provokes the rebuke of those who would otherwise be disposed to throw the mantle of charity over his former errors. *Haud tali auxilio, nec defensoribus istis, tempus eget.*

Vigil.

Advertisements.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

EDUCATION.—A Lady whose Course of Instruction comprises English, French, Italian, Piano Forte, Singing and Drawing, wishes for an engagement as Governess, Address A D X, at this Office 1t

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

JUST RECEIVED

FROM THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, a further supply of the following standard works:

D'Oyly and Mants' Bible, 3 vols, 8vo, calf.
Bishop Andrews' Private Devotions
(Dean Stanhope's Translation.)
Horne on the Psalms, 2 vols, 12mo.
Selection from Horne on the Psalms, 1 vol.
Catechetical Series, 1 vol.

—ALSO,—

"What is Romanism?" complete in one volume, including the part on Image Worship. Price 75ts.

N.B.—The concluding portion of this work in separate form, has been ordered for those who have purchased the first part, and is expected shortly.

"Scripture Manners and Customs," with numerous engravings, 1 vol, 12mo.

For sale by
D. DANA Jun., Agent,
June 1 20 John street, N. Y.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

KEBLE ON MATRIMONY.

D. APPLETON & CO. Have Just Published, "Against Profane Dealing with Holy Matrimony, in regard of a Man and his Wife's Sister." A tract for all Churchmen and Churchwomen—by the Rev. John Keble, A. M.

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *facsimile* of the Edinburgh edition.

TERMS.

For any one of the four Reviews,		$3,00	per annum
For any two,	do.	5,00	"
For any three,	do.	7,00	"
For all four of the Reviews,		8,00	"
For Blackwood's Magazine,		3,00	"
For Blackwood and three Reviews,		9,00	"
For Blackwood and the four Reviews,		10,00	"

Payments to be made in all cases in advance.

CLUBBING.

Four copies of any or all of the above works will be sent to one address, on payment of the regular subscription for three—the fourth copy being gratis.

⁂ Remittances and communications should be always addressed, post-paid, or franked, to the Publishers.

LEONARD SCOTT & CO.,
79 Fulton Street, New York,
Entrance 54 Gold st.

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug. Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

BOARD FOR TEN YOUNG MISSES, from 8 to 12 years of age, to attend "Christ Church Seminary, Hudson," may be obtained, with a lady who has had experience as Matron, and with whom, resides one of the teachers of the school.

Terms—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish.

Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York.
May 18—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure and unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an [illegible] far superior to our most sanguine expectations.

"*Resolved*, That in view of the [illegible]ve, the Vestry do present to Mr. Jardine, the sum of T[illegible] Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is h[illegible]d, &c.

(Signed,) "B. H. W[illegible]on, *Sec'y and Treas.*
"Jas. G. H[illegible]nning, *Chairman.*"

☞ Mr. Jardine respectfully s[illegible] its orders which will be most faithfully executed.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker, cor. Wooster st.

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of Wm. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.
New York, April 27 1850. tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

Pliny Freeman, Actuary.
Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. *A Million of Dollars* securely invested in Bonds and Mortgages on real estate in this city and Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

ALL THE PROFITS ARE DIVIDED AMONG THE INSURED.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, the benefits of which are secured by law for the exclusive use of herself, or of her children.

Clergymen and all others dependent upon salaries or their daily earnings are specially invited to avail themselves of a resource whereby their surviving families may be secured from the evils of penury

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES.

Joseph B. Collins,
William J. Hyslop,
R. H. Mc urdy,
Frederic S. Winston,
C. W. Faber,
John P. Yelverton,
Theodore Sedgewick,
Stacy B. Collins,
John S. Swift,
John Wadsworth,
S. M. Cornell,
Gouverneur M. Wilkins.
John V. L. Pruyn,
Frederic Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
Alfred Edwards,
Henry Wells,
William Betts,
Joseph Blunt,
Isaac G. Peason,
William Moore,
Zebedee Cook,
Jonathan Miller,
David A. Comstock,
Robert Schuyler,
James Chambers,
Joseph Tuckerman,
Wm. J. Bunker,
Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop.
John C. Thatcher

JOSEPH B. COLLINS, President.
Isaac Abbatt, Secretary.
Chas. Gill, Actuary.
MINTURN POST, M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
Newark, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$496,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Charles S. Macknett,
Lewis C. Grover,
Thomas B. Segur,
Henry McFarlan,
William M. Simpson,
Seth Low,
Edward Anthony,
Andrew S. Snelling,
Randall H Greene,
Joel W. Condit,
Isaac H. Frothingham.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President,
BENJ'N C. MILLER, Secretary,
L. C. GROVER, Attorney and Counsellor,
JOS. L LORD, Agent, New York.
Joseph B. Jackson, M. D., Med. Examiner, Newark.
James Stewart, M. D., Med. Examiner, New York.

MEDICAL BOARD OF CONSULTATION.

Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4 1850 tf.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - -	$3.
" " 2d & 3d volumes, in advance - -	$5
" " 1st, 2d, & 3d volumes - - - -	$8
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication - - - - - - - - - - - - -	$2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.
ANER BRADLEY, Agent, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public, that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson.

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

GREAT AGRICULTURAL WORK!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm," Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A. M., Prof. of Scientific Agriculturs in Yale College, New Haven, Author of Agricultural Prize Essays, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

Terms of the Work.—The American edition, the first number of which is already issued, will be published in semi-monthly numbers of 64 pages, with an English steel engraving in each number, of which there will be about 22 in all. ☞ Price 25 cents per Number, or $5 in advance for the 22 Numbers.

CLUBBING.

Three copies will be sent to one address for $12; Four copies for $15; Five copies for $18. Cash in all *such* cases to be remitted *direct* to the Publishers, and *not* through Agents.

The work can be sent in Numbers at periodical rates of postage, and mail remittances may be made at the risk of the Publishers.

AGENTS WANTED!

All orders and communications should be addressed, post paid, to

LEONARD SCOTT & CO., Publishers,
79 Fulton St, entrance 54 Gold St. N.